THE HINDOO PATRIOT

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THE WEEK.

MONDAY, 22ND JANUARY.

WE HAVE received the last quarterly report of the Health-Officer of Calcutta. As usual it is replete with interest. The observations of the Health-Officer are thoughtful and valuable. We will notice some of the points embraced in this report. The following is a statement of births during the fourth quarter of the last ten years from 1866 to 1876:

1866	1,406	1870	1,596	1874	1,306
1867	1,539	1871	1,582	1875	2,053
1868	1,542	1872	1,118	1876	2,193
1869	1,606	1873	1,436		

The progress of the registration of births during the last two years is satisfactory.

THE FOLLOWING is the decennial statement of deaths during the fourth quarter of each year:

YEAR.	Fevers.	Cholera.	Dysentery and Diarrhœa.	Small-pox.	Other Causes.
1866...	2,211	647	1,224	37	1,167
1867...	1,455	660	797	...	982
1868...	1,334	1,107	720	5	992
1869...	1,436	193	656	13	862
1870...	1,454	91	447	5	1,076
1871...	1,494	323	563	...	1,162
1872...	1,731	515	658	4	1,250
1873...	1,614	81	507	4	1,180
1874...	1,498	227	650	46	1,391
1875...	1,889	680	794	4	1,431
1876..	1,859	544	660	5	1,431

The water supply was introduced in the last quarter of 1869, and the drainage works have been completed in by far the greater portion of the town, and yet the condition of the public health has not improved. It will be seen from the above statement that with the exception of 1866 fevers have increased since the introduction of water supply and drainage, that cholera has not sensibly abated, and that bowel complaints are stationary. The total death-rate has not decreased.

REGARDING the prevention of cholera the Health-Officer remarks:

"Taking as proved the great preventive efficacy of good water on the evidence of the last six years in Calcutta, and having regard to the facts brought to light by the several outbreaks of the year 1876, it seems evident that our next preventive efforts must be directed against the stagnant waters of the town as an established medium, if not a prime cause, of the disease; for it is clear that no abundance of pure water will stop the use of that which is impure so long as its use is possible. The conclusions which I propose have reference only to the relations of the disease as they appear in this town. Whether its epidemic extension elsewhere is rightly interpreted as a march or progress from place to place, and whether foul water is as closely connected with it elsewhere as it is here, I do not pretend to say; but it is a *fact* that wherever in Calcutta there has been during the past year an outbreak so circumscribed as to admit of etiological scrutiny, this close connection has been found: and it is a *fact* that measures addressed to this connection have been uniformly and promptly successful."

We object to stagnant waters as much as Dr. Payne does, but the question is—do the statistics, which he has furnished, support his position? In the 4th quarter of 1869 the total number of deaths from cholera was 193, 1870, 91, 1871, 323, 1873, 81, 1874, 227, but in the same period of 1866, 647, 1867, 660, 1868, 1107, 1872, 515 1875, 680, and 1876, 544. What is the case of this great variation? In the later years many putrid tanks have been filled up, and yet there has been considerable rise in deaths from cholera in 1875 and 1876. Following the rates of these two years we find that the greater the improvement, the greater the increase in mortality. Surely the laws of public health are mysteries, which science has not yet succeeded to unravel.

THE CALCUTTA MUNICIPALITY paid no less than Rs. 265,000 to Dr. Tonnerre, including the bonus during the twelve years and a half for which he was Health-Officer of the town, and this is the testimony which his successor bears to the condition of the office:

"This office possessed no sanitary history of localities. With one exception, there was not even a record of the outbursts of severe diseases which have appeared from time to time; nor were there any collective statements of past sickness which could afford so much as *prima facie* indication of its distribution in the town. It was on statistical information alone that systematic procedure of the kind required could be rationally based, and without such information it was not possible to answer the Chairman's call. It would have been easy to speculate on probabilities, to point to places where obvious sources of disease exist in profusion, and so to convince the sanitarian of plague-spots in every part of the town; but those whose interests should suffer first would not be satisfied of justness in a selection made on grounds of technical probability. They would naturally demand proof not only that the state of their properties was likely to occasion, but also that it had occasioned, the greatest quality of preventable disease. It may be doubted whether evidence even of this would convince proprietors, but it would leave unbiassed critics no room for doubt, and it must therefore be sought for as the right method of guiding the first endeavours of the Commissioners towards selection of localities."

So the sum of rupees two lacs and sixty-five thousand, exclusive of establishment, was thrown away upon the late Health-officer.

DR. PAYNE thinks it useless to take the mortuary returns of bustees as proofs of their comparative sanitary condition:

"It would say, in the outset that the term bustee does not carry with it any definition of area or localities which is serviceable in practice. A Calcutta bustee seems to be merely a property whose limits are sometimes difficult to trace and often interlace with other properties in such manner as to preclude the idea of dealing with it as an unit of space for sanitary work. It is not a natural, a structural, or an administrative division. An unhealthy area may comprise part only of a bustee, of which the remainder is in a totally different condition; or it may, and commonly does, include several bustees with similar characters. For this reason, I submit, the name and the idea of a bustee as an individual space to be operated on must be relinquished, and attention given to particular areas which are proved to be in most urgent need of it, questions of property being regarded as affecting only the adjustment of costs."

But Dr. Payne ought to remember that it is the bustees, where the poorer classes dwell in huts, which can be brought under his operations. Pucka houses cannot be pulled down. And in judging the sanitary condition of bustees reliable statistics ought therefore to be obtained. In England the statistics of blocks are taken. The evidence of the senses is misleading.

APROPOS of the devastations by the storm-wave in the Eastern Districts, Dr. Cornish, Madras Sanitary Commissioner, in a letter to the *Times*, suggests that the people of Bengal should build their houses on piles like the Burmese. But how many could afford to do this, supposing that it was practicable. As the *Rangoon Gazette* says, only the very wealthiest of the people, could hope to escape a storm-wave of 20 feet in height by building their houses on posts after the Burmese fashion. Timber is too expensive to enable them as a rule, to have posts 25 or 30 feet in length, and it is likely to become even more expensive still, now the Government are imposing a timber tax on all kinds of wood which before were free. The writer holds that had such a storm-wave as passed over Eastern Bengal occurred in Burma, all low lying villages near the sea coast would not have experienced any great benefit from the houses being built on piles, inasmuch as these, as a rule, are never over 7 or 8 feet from the ground.

TUESDAY, 23RD JANUARY.

IN HONOR of the assumption by Her Majesty of the title of "Empress of India," a number of poor Europeans and Eurasians of Madras, including the inmates of the Vagrants' Home, had each of them a suit of clothes given them by order of the Government.

MARRIAGE with a deceased wife's sister is now legalized throughout the continent of Australia, as it is in Canada and the United States: England will in time, it is hoped, become sufficiently emancipated from priestly domination to permit it. What are the Champions of Woman's Rights about?

VANITY FAIR tells its readers that a secret Convention exists between Italy and Russia and that their close understanding upon the Eastern Question has been arrived at upon the promise that "in case all goes right," Russia will assist Italy "in the annexation of Malta." Why, the Great Powers are overflowing with sympathy for the oppressed nationalities of Turkey!

COOLIES from the famine-stricken districts of Southern India are pouring into Ceylon in great numbers. Cannot these men be drafted to British Burma?

ARCHDEACON DENISON thus held forth on the Public Worship Regulation Act of England:

"He did not think there could be any thing more unjust, more impartial; any thing dirtier (laughter), anything more absolutely contrary to the instincts of a gentleman was never produced than the Public Worship Regulation Bill. (Loud applause.) It was the foulest and dirtiest thing—and that was saying a great deal—that ever came out of the Houses of Parliament. (Laughter and cheer.) .... Nobody should go into a Court, even if it were much cleaner than it was, and was not presided over by an ex-Judge of Divorce. (Much applause and laughter.) .... Nothing should induce a Churchman to put in an appearance before any Court of that kind; and he was extremely thankfull that the Council of the English Church Union had come to a distinct resolution, carried by a unanimous vote, and supported by the concurrence of the Union all over England, that if the two Archbishops were to sit as assessors they would not plead. .... Amongst the worst enemies of the Church of England, and without whose aid the Church Regulation Bill could not be passed—and he liked to c all a spade a spade—were the Archbishops. (Applause.) The Archbishop of Canterbury had no notion whatever of any sort or kind of what the Church meant, except what was contained within the four corners of an Act of Parliament. (Loud laughter.) That was not all; he said, 'If I don't find an act of Parliament to say what I want I will make one.' (Shame.) And that was what he was about at this moment; it was the whole policy of the man. In this city he would not say a word about the Bishop of the diocese, but he included him among the worst enemies the Church of England ever had. Applause.)"

Odium theologicum!

ACCORDING to the *Manchester Guardian* the Japanese are advocating religious equality:

"All religions are now tolerated by the Japanese Government, and the missionaries scattered through the empire regularly minister to some 200,000 Native Christians. But this is not considered enough. The State, it is argued, must, to quote one of the vernacular papers, 'free itself absolutely from all connection with religion.'"

THE QUEEN has granted a pension of £50 a year from the Civil List to Mr. Thomas Edward, of Banff, as a mark of estimation of his "successful pursuit of natural science under all the cares and troubles of daily toil."

WEDNESDAY, 24TH JANUARY.

A DEPUTATION of English Jews waited upon Lord Derby to represent the oppression of their co-religionists in Servia and Roumania, and to invite the influence of the British Government on their behalf. Lord Derby acknowledged the justice of the complaints made, and said the Government would not be a party to any reforms in the Turkish provinces which did not apply equally to all non-Mussulman subjects. Roumania and Servia, being *quasi* independent, the Government could only promise to use their best efforts to obtain a removal of just grievances.

IN A speech at the Anglo-Indian Christian Union Sir William Muir is reported to have made the following remarks: "It was most distressing to see in the midst of a heathen population the representatives of Christianity as the representatives of vice and demoralization. In a political aspect, no doubt, it was a great source of strength to have *employes* scattered throughout the country who were men of Christian probity, undoubted integrity, uprightness, and charity, who would draw the life and affection of the natives towards them, and through them to British rule. They had need of all these things to draw India closer to them." But how many Europeans do draw the "life and affection of the Natives to them"?

THE FOLLOWING is the programme of Turkish constitutional reforms—freedom of the press, religious toleration, and equality of all races. Two Legislative Chambers are to be formed—a Senate nominated by the Sultan, and a Chamber of Deputies elected by ballot. Ministers are to be responsible to the Parliament, and judges are to be irremoveable except for misconduct. The publication of this Constitution is regarded as indicating the determination of the Turkish Government to refuse its assent to any proposition for foreign occupation of its provinces.

THE INTRODUCTION into Algeria of the Arab journal *Djaonaib* has been prohibited, on the ground that it endeavours to pursuade Mussulmans to fly to the help of Turkey. How liberal is our Government in this respect!

THE LONDON TIMES publishes the following telegram from Berlin:

"Two sons of the Ameer of Bohkhara, accompanied by a numerous suite, have just been received by the Emperor of Russia. Seid Mir Nadjin Eddin, the elder of the two brothers, said the object of his mission was to congratulate the Czar upon the annexation of Ferghand, the last independent remnant of the late Khanate of Khokand. He has brought with him a younger brother, Mirmansur, who would have the advantage of being educated in a Government academy at St. Petersburg.

The Czar, in reply, expressed himself gratified by what he had heard, after which Mesri Hisam Toksaba, the Special Ambassador accompanying the Princes, assured His Majesty of the eternal devotion and attachment of the Khan."

THE HEAD-MASTERS' conference in England has passed the following Resolution regarding the Indian Civil Service Examination:

"That the Conference hopes that early notice may be given of the character and details of the new examination for the Indian Civil Service; and trusts that, as the limit of age fixed for candidates for that service will be identical with the limit of age usually recognized for entrance Scholarships at the Universities, so the character of the studies required may be as far as possible the same, due importance being given to the studies of Modern Languages and Science; and that the Conference desires to see a limit placed to the number of subjects which candidates of the age of schoolboys may take up, and that the committee be instructed to communicate with authorities upon the subject."

So practically the standard of education will be lowered.

THURSDAY, 25TH JANUARY.

THE HIGH COURT has ruled that passed candidats at the Entrance Examination of the Calcutta University, who have been placed in the 3rd Grade shall not be eligible for competition at the examination for junior pl a lers'ips. A correspondent who is one of the aggri ved now raises the question—should not such pas-ed candidates be allowed to compete a second time at the Entrance Examination to secure a place in one of the higher grades? But we go further. The University having classified the under-graduates, surely the University certificate ought to be recognized in all cases.

WITH REFERANCE to the letter of Prince Ram Varma, which we published in a recent issue, we have received the following from a European correspondent:

"I happened to read in your paper lately of an apology by a writer for the worship of idols not being a sin. I suppose your correspondent is a Brahmo, and if a sincere enquirer I will venture to tell him what little I know upon the subject.

It is foolish to suppose that falling down in worship before an idol is not idolatry—read the 2nd Commandment and the application if it by Moses (in Deut IV. 12 15 and 36) I appeal to my Bible as my highest authority. The Jews and all nations though they stand warned against idolatry for in the day that God talked with them in Sinai they saw no similitude, only they heard a voice—and if the 5th to 8th verse of Matt. VII be consulted the whole question of the worship of God in its mode and spirituality will be clearly understood and to this I can add nothing more.

The Brahmos are right to do away with the use of images, it is only one step in the right direction, they must embrace Christianity in its entirety before they can feel themselves in a safe position. They require courage and direction for this courage to withstand persecution and direction to go on in the right way. To attain to a belief in the Trinity and in the Divinity of Christ is their present stumbling block it was so even to the Jews among whom He came. To convince any Brahmo of the reasonableness of this faith would require volumes of discourses and sermons beginning from Genesis down to John.

In Genesis Christ was dimly revealed in the curse upon the serpent. He was more certainly predicted by Moses (Deut XVIII. 15) until in John we listen to the earnest loving pleading of a man who had seen and handled the word of life.

As God is incomprehensible so is the mystery of the Holy Trinity. It is not revealed and is a secret which belongs to God but we know of the existence of the three persons of the God-head.

1st as God the creator who made the world and all therein.

2nd. As God the Redeemer, the testimony of whom was the spirit of all Prophecy, down to the testimony of the Roman centurion as he saw him die upon the cross.

3rd. As God the Comforted, who was promised by Christ before his ascension and whose visible advent was proclaimed at Jerusalem by the conversion of many witnesses.

Here are a few cursory remarks to encourage and support a doubting mind. Let him that readeth understand."

We give the above out of deference to the writer, but we must decline to publish in future all communications of a controversial nature on the subject.

WE GLEAN the following items of news from the letter of our Assam correspondent:

The certificates of Honor granted to the people here are considered by them as mockery as none of them were signed.

A civil suit of a very important character has been decided lately by the Judicial Commissioner in which the Pergunna Bijni in Goalpara held by the Raja is declared to be the property of Government by right of conquest. The Raja contended that the property was secured to his ancestors under the Permanent Settlement, An appeal has been preferred to the High Court. In the meantime the poor Maharaja was thrown into hysterics by an official intimation that his attitude in that suit has deprived him of the honor of invitation to the Delhi Assemblage.

There are some vacancies in the grade of Extra Assistant Commissioners and they have not been filled up by the Chief Commissioner. It is rumoured that the Chief Commissioner proposes to supersede all native officers, amongst whom there are many several deserving men and put over them European officers and officers of European lineage.

A mela was lately held at Dhubri which was the second its kind at that station. The prominent feature of the mela was a theatre opened in connection with it which attracted crowds of visitors. The theatre was a great success. Two very atrocious robberies have lately taken place in the Post-Office Department here. Two parcels containing gold of considerable value were lost between Dhubri and Debrogher. The other case was the abstraction of 13 registered letters and cash to the amount of Rs. 150 from a box in the Sylhet Post-Office.

ON THE auspicious occasion of the assumption by Her Majesty the Queen of the title of Empress of India, Newab Abdool Gunny C. S. I and Newab Ashanwoolah of Dacca as a token of their loyalty made the munificent donation of Rs. 20,000 to be invested in some permanent work of charity in Dacca in commemoration of the event. While thanking the munificent donors for this fresh act of liberality the Government acknowledges in handsome terms the frequent acts of charity and public-spirited liberality of these nobles of East Bengal. A committee consisting of the Commissioner, Judge, Collector and Civil Surgeon of Dacca, will be formed for the purpose of considering how the money can best be expended in accordance with the wishes of the donors.

AN ANALYSIS of the catalogue of books received into the Bengal Library during the Fourth Quarter of 1876 gives the following results. Books and pamphlets were received in eleven languages namely, Arabic, English, Bengali, Bengali-Masulmani, Hindi, Mandari, Persian, Sanskrit, Santal, Urdu and Urya. There were 219 books and pamphlets in these 11 languages, of which 120 were in Bengali, 35 in English, 16 in Sanskrit, and 19 in Urya The publications in other languages were few in number and unimportant in subjects of treatment. There were 24 Bi-lingual publications, of which 15 were Bengali and Sanskrit, 1 Bengali and English, 2 English and Sanskrit, 3 Sanskrit and Urya, 2 English and Sanskrit, 1 English and Urdu, and 1 Hindi and Urya. The bulk of the Bengali books and pamphlets consists of reprints of the two great epics Mahabharat and Ramayan, quasi-religious publications, and school books; of original publications there were 21 dramas, about 50 poetical works, 4 works of fiction and 10 to 12 scientific publications on Medicine, Botany, Anatomy, Mensuration and general science.

LETTERS are still pouring in upon us complaining of the manner in which certificates of honor and other honors have been distributed in commemoration of the Proclamation of the Empire. A correspondent thus writes to us from Rishra:

"Baboo Russick Lall Bose of Mahesh, is a retired servant of Government and has done several acts of public beneficience. He has paid the cost of 2 pucca buildings, one for the Mahesh Vernacular School and the other for the Dispensary located there. Besides this he liberally contributes towards their maintenance. And yet this gentleman has not been deemed deserving of a certificate of honor."

ANOTHER Correspondent thus writes to us on the same subject from the Punjab:

"In the list of the newly made Khan Bahadurs, published in the *Gazette Extraordinary* of the Government of India of the 30th December last, I find the name of Assistant Surgeon Cheytun Shah who has lately in medical charge of the Peshawar Government Charitable Dispensary.

Now, can you Mr. Editor or any of your numerous readers inform the public by what process of evolution has a live Hindoo been metamorphosed into a Mahomedan? It is to be hoped that it was not with a view to gratify the whim of the capricious Ruler of Affganistan, at whose disposal the services of the Assistant Surgeon have lately been placed by the Government, or to testify to His sublime Majesty the Porte, England's good will towards him.

Again, to whom would you give credit for thus translating a loyal subject and faithful servant of Her Majesty our gracious Empress from a staunch Hindoo into a disciple of the prophet of Mecca? Is it either to the Punjab Government by which the recommendation for the honor, above alluded to, must have originally been made that the credit was due or to the Foreign Department of the Government of India, by which that recommendation was acceded to? And if to the latter, then it is strange, passing strange, that such a blunder could be committed when Dr. Thornton who is an old Punjabee, and to whom in his former capacity as Secretary to the Punjab Government our Hindoo Khan Bahadur must have been well known, is at present at the head of the Foreign Office.

FRIDAY, 26TH JANUARY.

THE HEALTH-OFFICER of Calcutta reports that there were only 269 deaths during the week ending the 20th instant, being 30 less than the number in the preceding week; of these 269 deaths 56 were from cholera, 74 from fever, 38 from dysentry and diarrhœa and the rest from minor diseases. There was one death from small-pox.

IN HONOR of the Queen's Assumption of the Imperial Title Babu Hurrymohun Thakoor, a rich and influential zemindar of Bhangulpore, has raised the status of his minor English School at Bararee near his residence. He has opened a free Entrance class in that school and also built for it a splendid house at a cost of Rs. 10,000.

ONE Judunath Ganguli of Kallyghat was convicted of murder by the Session Judge of 24-Pergunnahs and sentenced to 10 years' rigorous imprisonment in consideration of the circumstance that the crime had been committed whilst the man was drunk. The Government appealed to the High Court for enhancement of the sentence, and the Court has passed a capital sentence upon the convict.

WE ARE obliged to our correspondent D. N. G. for his interesting paper on Brahmoism. We beg to say we cannot make our paper a vehicle of religious discussions.

CERTAIN inhabitants of Howrah have petitioned the Government against the levy of road tolls. They state that there is but one main road in the district from Oollobaria to Orissa, leading from Jagatballabpore to Ampta, a distance of 27 miles, and that the levy of tolls upon that road is a source of great inconvenience and hardship to the public frequenting it. The memorialists say:

"The tax collected at these places obstructs the progress to internal trade by subjecting every means of conveyance of the payment of tolls, and prevents your Honor's memorialists from making that free and comfortable use of the road which they would have made had the vexatious tax on carriages and cattle been abolished."

The toll-bar is a great nuisance. Where the Road Cess is levied, there at any rate the road toll ought to be abolished.

WE ACKNOWLEDGED the other day a poem entitled the "Indian Muse" by Mr. Behramji Merwanji Malabari of Bombay. Several first class men have borne high testimony to his poetical powers. The late Dr. Wilson wrote: "These lines display an uncommonly intimate knowledge of the English language on the part of the talented young author." Mr. Wordsworth, Principal, Elphinstone College, in a letter to our author says: "You have shown a skill in versification, in a foreign language, which is a great proof of talent." Mr. Kirkham, Professor of English Literature, Elphinstone College says: "I do not often see verses of so much promise. I think Mr. Malabari deserves every encouragement to cultivate his poetical gifts." Mr. Martin Wood late of the *Times of India* remarks: "Mr. Malabari has gone through much reading of the kind that is most affected by young men of his temperament. The experience he has gained in composing these verses, the choice of words, the facility of expression, and his painstaking and persevering capacity will serve him well in his future literary works."

SATURDAY, 27TH JANUARY.

THE INDIAN DAILY NEWS does not agree with the British Indian Association in its prayer for the enhancement of the limit of age of candidates for the Indian Civil Service. The writer asks "where shall this limit of age be placed—at 18 or at 80?" Argument with such an acute logician is labor thrown away. We are glad to observe that the *Englishman* takes a sensible view of the question. Our Hare Street contemporary says:

"The memorial of the British Indian Association, which appeared in our columns on Thursday, is a step in the right direction. We have always been strongly of opinion that, so far from the maximum age being lowered, the minimum age should have been increased. The really valuable time for receiving higher education and absorbing liberal influences rarely begins till 18; and the youth of intellectual tastes who adopts an absorbing profession at 20 is, in point of culture, breadth of view, and sound habit of thought, far more than two years ahead of the lad who enters on the business of his life at 18. For Natives of India the present scale simply places it beyond the power of 99 per cent. of intending competitors to try their fortune. It is absurd to ask parents to run the many risks of sending to England a lad of 17 or 18, however precocious, to compete once for all at a difficult examination."

Our contemporary does not object to examination of Indian candidates in India, but recommends that the successful candidates should be sent to England to complete their education.

THE NEWS in reporting the last General Meeting of the British Indian Association gives a meagre and misleading report of Babu Rajendralala Mitra's splendid speech on the Disestablishment Question, and follows it up with a leader, in which the writer does gross injustice to the speaker. He admits that no one can deny to Dr. Rajendralala Mitra "the possession of culture, wit and considerable ability," and then goes on:

"It is no doubt correct enough to say, as Dr. Rajendra Lal Mitter is reported to have said, that—"there were Christians in the receipt of from Rs. 1,000 to Rs. 4,000, who could very conveniently afford to pay for their christenings, burials, &c., &c."; but this is just the sort of clap-trap to which neither Christians in the receipt of from Rs. 1,000 to Rs. 4,000 nor anybody else pays much attention; and it seems a pity that what is in reality a noble and indeed a holy cause should be superfluously weighted with the discredit which is necessarily transferred to it from this sort of advocacy."

Surely what is "correct enough" cannot be a "clap-trap." There was no seeking for claps by laying a trap. What the learned Doctor said was that it could not be just to take the money of the people, who starve for want of food, for the spiritual welfare of favored persons, who draw salaries of Rs. 1000, 2000 or Rs. 4000 a month. We hope a full report of the speech will be published, which will remove the erroneous impression which the *Daily News'* report and leader are calculated to convey.

REFERRING to the British Indian Association's letter to the Chief Justice on the subject of Appellate Benches our daily contemporary says that the Association is wrong in making these remarks:

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The Legislature has anticipated public opinion by abolishing all distinctions between covenanted and uncovenanted magistrates, and by dividing them into classes, and leaving it to the executive government to vest individual officers with powers under the different classes. *** *In the same way*, if civil jurisdiction be regulated *and salaries be fixed* according to the dignity, importance, responsibility of the office, and not according to the descent, creed, or covenant of the officers, and all competent men, whether Europeans or natives, be, under certain rules, declared eligible, a stride will be made in the path of progress which cannot but lead the community onward."

The italics are not ours. The writer says:

We shall surely not be charged with captious criticism if we ask in what sort of enactments the Legislature has anticipated public opinion, by fixing the salaries and powers of magistrates according to their ability, and so forth, and in systematic disregard of covenants, creeds, and such things. A broad distinction still divides the salaries of covenanted and uncovenanted magistrates, and even as regards the exercise of powers, the committee of the Association ought not to be ignorant that no uncovenanted officer in any regulation district exercises the appellate jurisdiction of a district magistrate.

But where has the Association said that the salaries of the covenanted and uncovenanted Magistrates have been fixed according to the class of powers they exercise? They simply suggest that the distinction of covenant and no-covenant between Civil Judges should be done away with, and that their salaries should be fixed according to the dignity, importance, and responsibility of the office.

ACCORDING to the Peshwar correspondent of the *Statesman* there is to be a conference between the Envoy of the Amir of Cabul and Sir Lewis Pelly for the appointment of a British Resident at Cabul. Sir Lewis Pelly is likely to proceed to Cabul for this purpose.

AN EDUCATIONAL officer of the Punjab, Mr. Clark, has committed suicide.

THE LONDON TIMES has the following:

Indian Musical Instruments. The King of the Belgians has made over to the Brussels Conservatoire the collection of Indian musical instruments presented to him by Rajah Sourindro. This collection, unique in Europe, comprises eight sections—bridge instruments, quill instruments, straw-reed instruments, wind instruments, employed in sacred rites, and among them, serpiform instrument used to drown the cries of suttee victims, pastoral instruments, drums and tom toms, and conch shells. To the ninety-eight numbers of this collection, the Rajah adds three copies of his works on music. The royal author's works fill twenty volumes.

The London Correspondent of the *Bengalee*, who gives the above extract, says:

The Rajah is gradually obtaining a European reputation, as well as an Asiatic and an American. At a meeting of the Royal Society of Literature lately, of which His Royal Highness the Prince Leopold is President, I heard his name mentioned as likely to become a Fellow. The Secretary stated that he was already a Member of the Royal Asiatic Society of London.

HIS EXCELLENCY THE VICEROY has been pleased to grant to the following gentlemen the privilege of Private Entre at Government House, Calcutta:

Nawab Syad Asghar Ali Diler Jung, C.S.I.	Raja Degumber Mitter, C.S.I. Maharajah of Durbungah.

WE TAKE from the morning papers the following telegrams of the week:

At the Grand Council at Constantinople on the 8th, the Christian Patriarchs and the Chief Rabbi were present.

During the debate Grand Vizier stated that both England and France had declared that they would neither go to war against Turkey nor would they assist her.

Austria is now neutral, but it is thought that she may possibly be unable to resist the demands of her Sclavonic subjects.

At the sitting of the Conference to-day, the Turkish Delegates attempted to continue to discuss the details, but ignored the essential points, of the demands made by the Powers through the Marquis of Salisbury, who, therefore, announced the Conference ended. General Ignatieff held that the Porte was responsible, and hoped that Turkey would respect her Christian subjects, and not molest Servia or Montenegro.

The German official press irritated on account of suspicions in the French papers arising from the reported attitude of the German delegates at the conference. The French press replying affirm absolute neutrality and pacific intentions of France.

Lord Salisbury quitted here yesterday. General Ignatieff and Baron Wether leave together to-day. The other delegates leave in the course of the week.

The Charges d'affaires will remain behind.

In a speech by Mr. Gladstone yesterday, he said the question now is, "Shall Turkey continue to enjoy the advantages of the treaty of 1856?"

It is stated that the Porte intends to negociate direct with Servia and Montenegro.

A Great Tory Meeting was held yesterday at Liverpool. Sir Stafford Northcote made a speech in which he insisted that the interests of England and her desire for peace guided the policy of the Government. He denied the charge that jealousy of Russia had hampered our action in intervening on behalf of Christian Turkey, and said the Government had carefully avoided the false policy of coercion. The Porte was unwise to reject the proposals made at the Conference, but was entitled to choose its own course and no power was justified in considering the rejection of the proposals as an insult.

Mr. Cross who also spoke believed that the present prospects of peace were better than they had been for several months past.

The Russian press consider Europe is bound to enforce the demands made by the Powers at the Conference.

WE HAVE to acknowledge with thanks the receipt of the under-mentioned publications and periodicals:—1. Report on the administration of the Hyderabad Assigned Districts for 1875-76. 2. Annual Report on the Insane Asylums in Bengal for 1875 3. Annual Report on Inland Emigration to the Districts of Assam, Cacher and Sylhet for 1875-76. 4. Report on Vaccination in Bengal for 1875-76. 5. Ecclesiastical Establishments in Ceylon. Debate in the Ceylon Legislative Council in October 1876 with introduction. 6. Remarks on the Delhi Assemblage. By a Hindu of Madras. 7. The Famished Village, or an appeal to Englishmen in India and England for relieving the famine-stricken in India. A Poem, by a Bombayaite 8. The Constitution of the Poona "Sarvajanik Sobha" and its rules. 9. The Succession of Cognates according to Mitaksara (with charts by Seerish Chunder Roy Chowdhri, Pleader. 10. The Indian Jurist Part II Vol I Madras. 11. The Dibakar, a Bengali monthly Journal edited by Rajendralal Sinha Vol I No. 2. 12. The Bharat Srumjibi or the Indian Workman for month of Kartick. 13. The Travancore Almanack for 1877.

WE ARE requested to announce that the next monthly meeting of the "Bungo Vhasa Samalochoni Sava" will be held at the Hindu School Theatre on Saturday next the 3rd proximo at 4 P. M., Babu Satyandranath Tagore C. S. will deliver a lecture on "Bengal and Bombay."

WE HAVE received a petition to His Excellency the Viceroy and Governor General made by one Ram Kumar Roy, Sub Inspector of Police in the district of Dacca. We have neither time nor space for the details of the case, but if the petitioner's story is to be believed, he has apparently been treated with great harshness.

WE CONGRATULATE Mr. Chichele Plowden on his appointment to be the Under-Secretary to the Foreign Department. Hitherto the Bengal civilians were sedulously excluded from the Foreign Office; it is time that they should be trained for political employ. Mr. Plowden is a promising officer.

WE ARE requested to mention that owing to the absence on medical leave of Babu Lukhinarain Bose Babu Annodapersad Kastogiri has been appointed Resident Surgeon of the North Suburban Hospital.

THE CHOTA DURBARS ON THE PROCLAMATION DAY.

CHITTAGONG.

For want of space we abridge the account of the Chittagong Durbar, which our Chittagong correspondent has forwarded to us. Two splendid Shamianas were put up to shelter the assembled guests and visitors on the Police parade ground and were decorated with festoons of evergreens and ornamented with flags of all colors and all nationalities. A national flag of some size overtopped the Shamianahs, which made itself prominent by the height of the post and the flag waving gracefully in the air. Two triumphal arches mounted with coats of arms and decorated with numberless flags and stars were put up, one at the end of the street, where three streets from three different directions meet, and another at the end of the streets from which a road-way branches to the Durbar tent. This road-way was lined on both sides with the civil and military police of Chittagong and the Hill Tracts. Two spacious tents were pitched on either side of the road-way, one for the accommodation of the Commissioner and the other for the certificate-men to serve as their waiting rooms before the commencement of the ceremony. There was a splendidly fitted up dais in the Durbar tent on two sides of the path to the dais the chairs for the visitors were ranged in two convenient rows. The assembly began to drop in from 10 A.M. a signal gun having announced that two hours were wanting to the Durbar time The Commissioner presided and he was on his arrival escorted to his seat by the District Superintendent of Police armed with a drawn sword, and followed by the certificate-men. Immediately on the Commissioner's arrival the band struck and the troops fired a salute, the rear of the party was brought up by the Magistrate Mr. Newberry, the Deputy Commissioner Mr. Anderson, and the Commissioner's Personal Assistant Babu Nobin Chunder Sen. The proclamation was read, by the president, the Bengali translation by the Personal Assistant, and the Urdu version by the Superintendent of the Chittagong Madrissa. Then followed the presentation of Certificates, the Hill tracts men were presented by their Deputy Commissioner Mr. Anderson who was dressed in Highland costume, the Chittagong men by the Magistrate, and the Noakhally men by Babu Nobin Chunder Sen The English address delivered by the Commissioner was most impressive, and the Bengali translation of the same was read by the Personal Assistant Babu Nobin Chunder Sen. At night there were illuminations, fire-works, and pautches. What made the scene most imposing was the locality of the parade ground surrounded by Hills on all sides which were illuminated from towers and arches built on them. Babu Khetter Mohun Rose, Executive Engineer, and Babu Nobin Chunder Sen had charge of the arrangements and decorations and their execution of the works was very creditable. Of the sum raised by subscription including the Government grant of Rs. 3000 for the ceremony the Committee have spent only half, the other half has been reserved for a fitting memorial which will serve some purposes of public utility.

NOTICE.

INDIAN ASSOCIATION FOR THE CULTIVATION OF SCIENCE

INDIAN ASSOCIATION FOR THE CULTIVATION OF SCIENCE.

Lecture by the Very Rev. E. Lafont, S. J., Rector of St. Xavier's College, on Thursday the 1st February next, at 7½ P. M.—*Subject*: Laws of Falling Bodies.

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Donors of Rupees 50 and upwards and monthly subscribers will be admitted free. Tickets that were issued to them last year, will do for this year.

Admission Fee for non-subscribers—*Annas* 8.

Tickets may be had on application to the clerk at the office of the Association any day except Sunday between the hours of 10½ A. M. and 4½ P. M.; and on the days of Lecture up to the time of Lecture.

27*th January* 1877. MAHENDRA LALL SIRCAR, M. D *Honorary Secretary.*

The Hindoo Patriot.

MONDAY, JANUARY 29, 1877.

THE INDIAN MUSSULMANS.

THE attitude of the Indian Mussulmans on the Turkish question has taken many by surprise. They were utterly indifferent when the integrity of the Turkish Empire was threatened in 1853, bur they now actively discuss Turkish politics, watch with intense interest the movements of the European powers, petition the Queen for the protection of the Porte, and even raise subscriptions for the relief of the wounded and sick in the Turkish army. Whence this change? Some say it is due to the pro-Mahomedan feeling among a large section of the English people. This may have encouraged the Indian Mussulmans to give expression to their feelings on the subject, but if we read aright the Mahomedan mind, it is due to the progress of education and public opinion among the Mahomedan population of India during the last twenty-three years. This revival of a national sentiment of attachment for the spiritual head of the Mahomedans is a tribute to the growing influence of Western education among them. It is true that the bulk of the Indian Mussulmans do not think of politics or care for national movements in Europe, and that the demonstrations made in this country are chiefly due to some ardent spirits, who are acquainted with the art of agitation, and justly ambitious of moulding the national character of the masses. But it cannot be denied that their appeal has found a response in the heart of their co-religionists. This is however not an unhealthy symptom of the Mahomedan mind, nor does it indicate a source of danger to the British Government as some English journalists seem to think. It shews that the hopes and aspirations of the Mahomedan mind are identified with the power of England. The Mahomedan subjects of the Queen look up to Her Majesty for the protection of the Crescent. They in fact regard Her as the Defender of the Faith not of the British nation only but of all British subjects and allies. They know that if England is the land of freedom, that if the fetters of the slave fall off the moment he reaches her shores, she is also the very emblem of religious toleration, and they naturally appeal to her for protection from the blows, which the unrighteous ambition of European Powers aims at the Porte in the name of the oppressed Christians of Turkey. In India they see that every subject of Her Majesty is free to choose and follow his own religion, and they are led to hope that the same spirit of religious toleration will guide her in her deliberations and policy on the Turkish question. In some respects there is a point of resemblance between the Government of Queen Victoria in British India and of the Sultan in Turkey. Here as in Turkey there is a mixed population, which acknowledges the sway of a common sovereign. Here as in Turkey different nationalities and creeds are under the operations of the same Legislature and Government. Here as in Turkey there are conflicting rights and interests. But here there is no opposition to the common sceptre—all are loyal and obedient to it, and our Mahomedan fellow-subjects cannot understand why there should be a different feeling in Turkey. It is true that there is no comparison between the British Government in India and Mahomedan rule in Turkey, but supposing that some rival Power had fomented discontent in India, would the Mahomedans and Hindus in this country have been quiet or contented? It is because the Christian subjects of Turkey find encouragement in their rebellious designs and movements from the Christian Powers of England, there is apparently so much opposition to the Sultan's rule. We do not mean to defend the oppressions practised by the Sultan or his minions, but

no observant man, who is not blinded by passion or prejudice, can deny that the flame of internal dissensions in Turkey is fed by the seeming sympathy but ill-concealed ambition of some of the European Powers, which covet the territory of the Turk. Religious feeling has also much to do with the Turkish quarrel. For instance the anti-Turkish party in England do not covet the throne of the Sultan, but they are impelled by religious zeal to denounce the Turkish Government. They cannot bear the idea of a Christian population governed by a Mahomedan. All this the Mahomedans of India know, and as they are prospering under the beneficent sway of England, they naturally look up to her for the vindication of the rights of the Mahomedans as members of the great commonwealth of nations. It is not, therefore, just to blame the Indian Mussulmans for shewing sympathy with their co-religionists in Turkey. Some of the critics go to the length of saying that the manifestations of their sympathy have been prompted by some Englishmen in India. We need hardly say that they are entirely mistaken. As General LeGrand Jacob in a letter to the *Daily Telegraph* says: "Do these slanderers of both Englishmen and Indians suppose that the natives have not the feelings of men like ourselves? See how the British people have been stirred by the ill-treatment of Christians in Turkey, and yet, in their case, always excepting our mediævalists, there is no community of religious feeling between us. Indeed, many honest people consider them little better than idolaters: we do not worship in their churches, nor they in our's; but between the Turks and the vast majority of Indian Mussulmans there is entire accord in religion, even to the extent in many congregations of the Sultan being prayed for. The first monarch of Beejapore was a Constantinople Ottoman, and the great gun there was cast by Roomi Khan, or the "Turk from Roumelia." There are vastly more Englishmen, too, that these ill-informed "crusaders" suppose, who feel indignant at the treatment of Turkey by the supporters of Russia simply from the British love of fair play, not from any love of Mahomedans. Is it so wonderful, then, that people of their own faith should feel strongly? And what do they ask? Simply for justice, and that treaties should not be considered waste paper!"

Sir William Muir on return home in addressing a Christian assembly laid great stress upon Indian Mahomedan feeling on the Turkish question. He warned England against offering a violence to that feeling. He said:

"In referring to the Eastern Question, he said he did not wish to allude to it in a political or party spirit, but he thought he might mention the position of the Mahomedans in India as one cause of anxiety, or possible cause of latent anxiety, to our rule there—perhaps the only real one. As we valued our religion, so the Mahomedan valued his; and the people who, according to the fashion of the present day, spoke slightly of the influence of the present crisis upon Mahomedans throughout the world and among the Mahomedans in India, were very much mistaken and very much undervalued the real position of the present crisis. They did not understand the real position in which the Mahomedans throughout the world stood, bound up as they were with each other. They forgot the lessons which history had taught. If they remembered, in the first days of Islam, a representative nation sprang forth like a tiger from its lair with the whole world as its prey, and in what a short period it devastated fair provinces, from Samarcand on the east to the Atlantic on the west, and many of the earlier Christian States were swallowed up in the ruin. It was a custom to say that Islam was effete, and thought it might be so, many a man had learnt, to the risk of death and life that, even if it were effete, the old fire and vigor were still there; and if the wound be inflicted upon the effete and aged animal, it might spring forth with its ancient fire, and bring death and dismay around it. If the spirit of Islam were roused, if the cry of religion were raised, if the word Jehad, which was synonymous with our Crusade, were heard throughout the world, then woe to those communities and Christians who were scattered in various places throughout Syria, Egypt, and throughout the East. The lesson he would draw from this was that nothing should be done which would unnecessarily or gratuitously arouse or excite the antipathy of the Mahomedans."

No other Englishman perhaps better understands the Mahomedan character than Sir William Muir, and yet we must say he did not do full justice to it. He might have pointed out that the Mahomedans of India were a source of strength to England, if she only knew how to enlist their feelings and sympathies on her side. England has only one rival in Asia, and that is Russia. The aggressions of Russia upon Turkey have roused the bitterest feelings against her amongst the whole body of Mahomedans, wherever situate. They see that if Turkey goes, their race will be driven out of Europe, and as Russia is meditating the conquest of the whole range of Mahomedan monarchies in Asia, the greatest opponent of the Mahomedan power is necessarily the Muscovite. If England then throws the *ægis* of her protection upon the Mahomedans, she will rear up the fabric of her power on even wider and stronger basis than the present. Thus the Turkish question has opened a new avenue to British power, and will the English nation neglect it? If the Turk is an oppressor, by all means restrain him, and he is willing to listen to the voice of England, but do not overthrow him because Russia is powerful and wishes to swallow him.

THE INDIANS "MUST BE COWED NOT COURTED."

THIS is the verdict of the *Pioneer*. Quoting Richard Burton, our contemporary says that "the Eastern character must be cowed, not courted; *timeri insi pertimuerint*." "In consolidating our rule," continues the writer, "we are reversing the traditions by which it was established; and are applying to our civil policy the maxims of indulgence and ostentatious regard, which, introduced into military life, sapped the loyalty of our native army. Concession, it will be argued, means, in the eyes of Asiatics, confession of weakness. Fair words, Easterns believe, hide fainting hearts; and when their loyalty is bid for, not commanded, it is evident that their loyalty has a price." Our contemporary almost regrets that Her Majesty, "in claiming for the title of Kaiser a symbol of closer interest on the one hand, and a security for larger confidence on the other, has taken an irrevocable step." Yes, it is an "irrevocable step"—but it has not been taken now for the first time. It was taken three and forty years ago when the Charter of the East India Company was renewed in 1833, and it was repeated on every suitable occasion. In 1833 the door of the service was thrown open to public competition; in 1853 the promise was solemnly ratified by the Queen in the Royal Proclamation by which Her Majesty assumed the direct Government of India; it has been again echoed in the Proclamation of the Empire. But what has been the practical result of this "irrevocable step?" Three and forty years have passed away since the first promise was made by the Imperial Parliament, and we are nearly where we were. About a dozen enterprising native youths have by braving the sea, breaking their castes, and spending thousands of rupees on a game of chance, have got admittance into the covenanted service, but rules have lately been passed, which render this "chance" still more indefinite, which even Englishmen not over-friendly to natives admit will shut out the Indian youth from competition. "Her Majesty has pledged," says the *Pioneer*, "not her Government only, but her honour. It was not Her Majesty's Government, but herself, that spoke of her gratitude to the people, her sympathy with them, her desire to secure their affection." True, but does our contemporary sincerely wish to see effect given to this "promise" of Her Majesty—this Magna Charta of the people?

Our contemporary does not like the competitive system for the admission of natives into the Indian Civil Service. He says, "many of our native Civilians are neither to our own liking, nor to the liking of their countrymen." The native Civilians, who are already in the service, may not be to our contemporary's "liking" or to men of his cast of thought, but how does he venture to say that they are not to the "liking of their own countrymen?" Does our contemporary, who has vowed as it were not to pass a single number of his paper without running down the native character, caricaturing the claims of the natives to political advancement, and thwarting native ambition, know better the sentiments and feelings of "their countrymen" than these themselves? The writer is welcome to say what he pleases by way of interpreting the views, wishes, and feelings of his own countrymen, but it is not only audacious but something worse on his part to say what the countrymen of the Native Civilians think about them. The writer goes on: "To us they bring neither support nor popularity. Aliens, almost as much as we are, to the Provinces in which we employ them, their presence there, on the other hand, carries home no assurance to the native mind, except the dismal assurance that we never fail more conspicuously than when we are most in earnest." Is this really so? Are the native civilians, who are in the service, generally speaking, "aliens to the province" where they are employed? The Bengalis constitute the majority of these civilians, and with one exception they are all employed in Bengal. Are they "aliens" to the province to which they owe their birth? As for the Parsis, Madrasis, and other natives of other provinces, they are similarly employed in their own provinces. The only Bengali, who is employed out of Bengal, is Babu Satyandranath Tagore, and in all the districts where he has served the popular feeling has been strongly in his favour. There has not been an instance of another junior civilian, who received such hearty demonstrations of regard from the people, whom he had had to leave in consequence of transfer or promotion. So much for the remark that the natives are "aliens to the province" in which they are employed, that they are not to the "liking of their countrymen," and that they "bring no support or popularity" to the Government. The reader will be able to judge from the facts we have given whether they justify the remark of our contemporary that "the object of securing to the men of a particular Province a share in the affairs of their own Province, is defeated by the facts that the men we now obtain are natives, for the most part, of a single corner of India, and that the least influential." We will come to his sneer about the "least influential" bye and bye.

Living in North India, and probably alive to the physical prowess of the people, who inhabit it, our contemporary says that the "right divine of the people of the North-West or of the Punjab to assist in the Government of their several provinces can at least be defended on intelligible reasons; but the right, divine or otherwise, of the Bengali, or the Parsee, to control the affairs of either province, is opposed to all reason whatever." If the "right divine" of the people of the North West or the Punjab to serve in their own province "can be defended on intelligible reasons," why not the same of the Bengali or the Parsi for employment in their own provinces? —the writer is significantly silent on this point. He deliberately puts the public on the wrong scent by saying that these have no "right divine" to control the affairs of the North West or the Punjab. Whether this is correct reasoning or not Englishmen, who see Irishmen and Scotchmen employed in England, and do not take objection to such employment on the score of "alien birth," are best able to say, but as a matter of fact we do maintain that the Bengali Civilians with one exception are employed in their own province, and have they been no right even to this limited extent? It is amusing to observe that the *Pioneer* is not now content with vilifying the Bengali; it now includes the Parsi under its generous patronage. But how does the writer propose to acknowledge the "right divine of the people of the North West or the Punjab to assist the Government of their province?"—by associating "with the Magistrates, as Honorary Assistants, the sons of influential houses, or approved officials, and so to fit the more promising among them, when further tested if need be by local competitive examination, for ultimate higher employ." In fact it would make them Honorary Deputy Magistrates. And this is the solution of the great administrative difficulty of India—this is the best means of fulfilling the Queen's pledge, and protecting "her honor"!

We cannot conclude without saying one word about the reiterated sneer of the Allahabad print against the Bengali and the Parsi as the "most uninfluential class." What does the writer mean by an "influential class"? Does he mean to say that the class which can give the greatest trouble to Government is the most "influential"? Does he mean to say that loyalty, intellectual ability, character, and public spirit give no "influence" to the class, which possesses these qualities? Might is right, and might according to this publicist also constitutes the "right divine" to serve the State in the higher offices? Does not this sort of language hold out a premium to brute force de-

monstrations,if not positive disloyalty ? It means, we cannot help saying, that according to this public adviser of Government that they only should be conciliated who are strong and capable of doing mischief. The "uninfluential" should be left to chew the cud of disappointment.

THE FAMINE IN MADRAS AND BOMBAY.

THE official papers relating to the famine in Madras and Bombay, which the Government of India has deigned to give to the public, seem to shew that the slur cast by it upon the Government of Madras is unmerited. The Government of India admits that speaking in general terms, the Madras Government has followed the policy of previous famines in that Presidency by commencing with relief works at the head-quarters of taluks and districts, and giving charitable relief freely,and then extending its operations to minor works in the villages. At the end of October that Government requested permission to commence the earthworks of the railway from Bellary to Guduk in the Dharwar District of the Bombay Presidency, but the Government of India withheld sanction. The Madras Government likewise purchased, at the beginning of November, 30,000 tons of grain, which was intended for use either in payment of wages on relief works, or for sale to the general public, as circumstances might require. The Government of India expressed its disapproval of this measure. We have not yet seen the explanation of the Madras Government, but one thing is clear that until it came forward to make purchase the merchants and dealers had held themselves aloof. The number of persons on the relief works, according to the latest accounts, was 1,125,117, to which must be added 119,363 persons receiving charitable relief at the expense of the State. Sir Richard Temple's "minutes" on Madras have not yet been published. But his "minutes" on Bombay are contradictory. His reports are thus summarised :

From my conference with the local officers, I have received the following general impressions, which however are open to future correction:—

(1). The civil officers know where and what degree of distress is to be expected and are ready to meet it with a full sense of their duty to the people and to the Government. So far as distress has come they have successfully met it.

(2). There has been extreme failure of crops, and there will probably be keen, far-extending and prolonged distress in Sholapur and parts of Kaladgi, Ahmednagar, Poona, Satara, Belgaum and Dharwar ; but the people are, save in Sholapur, in fair condition to meet distress.

(3). There is some risk lest some of the civil officers in their anxiety to save the people from all distress should admit to relief works persons who could subsist for a time at any rate without State aid.

(4). It is necessary to exact task-work vigorously from relief labourers, and for the accomplishment of this end, work-people must be concentrated ; additional professional assistance is needed.

(5). Additional assistance is required to enable district officers to inspect and watch the people of the several affected tracts village by village.

In this minute I have stated information as I received it from the local officers quite unreservedly. But I cannot conclude without offering my tribute of commendation to the zeal and ability with which the threatened famine is being combated by the local officers. And though I certainly think that some economy in expense may be introduced, I believe that the local Government may be congratulated on the manner in which the substantial safety of some five millions of people is being secured under circumstances of much danger.

Sir Richard wrote the above on the 9th January; on the 12th idem he wrote as follows :

If the expenditure shall be kept within the limit of £1, 500,000, or even of £1,750,000, the result may be regarded as satisfactory.

But if the expenditure is to be kept within this limit, certain points seem to me to deserve special attention, namely,

(1.) The exaction of task-work upon all the lesser works under the district officers, upon most of which works I fear that it is not at present exacted in the same manner as it is upon the works under engineering authorities. The present work is thought to be not hard enough.

(2.) The withholding of admission to the relief works in the case of those persons who do not appear to be in a depressed condition. Most of the officers whom I consulted seem to think that a certain proportion of those now on the works are not in absolute want.

(3). The concentration, until at least the 1st April, of relief labourers, under the civil as well as under engineering authorities, upon works of those larger descriptions which admit of professional supervision.

(4.) Special caution in the admission to the relief works of ryots and other whose names are registered as possessing tenures or undertenures in land, as it is to be presumed that for the present at least such persons would either have some little store of grain or some means of raising money wherewith to buy food. I am informed that a certain, perhaps a considerable number of these persons are already being employed on the works, and the necessity of this appears to me doubtful.

(5.) Great care in admitting to charitable relief from State funds those who may be unable to work. I saw at Sholapore some thousands in receipt of organized and most praiseworthy private charity, among whom were great numbers that were not in such extremity as to render them absolutely eligible for charitable relief at the public expense.

I fear that unless economy be carefully and persistently exercised in the respects I have mentioned, it may not be possible to keep the total relief expenditure within the totals of the estimate which I now offer.

If such is the case how could Sir Richard pass such an unqualified commendation upon the Bombay Government on the 9th instant? We can understand that with regard to Bombay he is in a delicate position. In two months more he will succeed to the Bombay Government, and it is not wise for a new Governor to begin by finding fault with those, who constitute the arms of the administration. Then again economy must be practised, for Sir John Strachey is now in charge of the exchequer, and so Sir Richard is careful in instilling the principles of economy into the Bombay officers. As regards Madras Sir Richard is perfectly independent. But the Madras Government ought not to be condemned unheard. If the head and front of its offending lies in the circumstance that it had purchased 30,000 tons of rice when the private traders wanted to take advantage of the people's misfortune, we feel satisfied that the English people and Parliament will take a different view of its conduct. There is Lord Northbrook in the House of Lords.

AN IMPERIAL ASSEMBLAGE AT DELHI THREE THOUSAND YEARS AGO.

THE greatest interest of Dr. Rajendralala Mitra's learned paper on the Rajsuya Yagnia of Yudhistira centres in the very interesting accounts he gives of the arrangements made for the entertainment of the guests and the ceremonies performed on the auspicious occasion. "To the guests," so we read, "were assigned dwellings replete with refreshments of every kind, and having by them charming lakes, and ranges of ornamental plants. The son of Dharma welcomed them in due form. After the reception, the princes repaired to the several houses assigned for their accommodation. Those houses were lofty as the peaks of the Kailasa mountain, most charming in appearance, and provided with excellent furniture. They were surrounded by well-built high walls of a white colour. The windows were protected by golden lattices, and decorated with a profusion of jewellery. The stairs were easy of ascent; the rooms were furnished with commodious seats and clothing and garlands; and the whole was redolent with the perfume of the finest agallocham. The houses were white as the goose, bright as the moon, and looked picturesque even from a distance of four miles. They were free from obstructions, provided with doors of uniform height, but of various quality, and inlaid with numerous metal ornaments, even as the peak of the Himalaya. The princes were refreshed by the very sight of the mansions." At the Imperial Assemblage at Delhi house accommodation was provided to a select few only in the shape of tents. The Princes and other guests were told to bring their own tents. The following extract from a circular letter issued to the guests of the local Governments shews how they were entertained :

"The space allotted to Camp is limited and so I am to ask you kindly to send two single poled tents (of the largest regulation size) with the furniture for them, one of these would be for your sleeping apartment, and the other for your sitting and receiving room, and you should also send a number of kanats to make enclosures for cooking and your servants."

"Similarly, if you wish to send up a carriage and horses it should be specially arranged with the Railway Company—by what date they should be sent off so as to ensure their arrival in good time."

In other words the guests were told to provide themselves with every thing at their own expense. Here is one material point of difference between the Ancient and Modern Rajsuyas.

Then we read that with a view to prevent disorder, and to enforce discipline and the due despatch of business, Yudhishthira so arranged that each department of the ceremony should be placed under one of his principal relatives, or of a friend. To see to the proper distribution of food was the task assigned to Dushasana, brother of Duryodhana. To Asvathama, "a warrior Brahman of saintly descent," was assigned the duty of attending to the reception and entertainment of Brahmans, and to Sanjaya the same duty with reference to the regal and military guests. The venerable old chief Bhishma and the equally venerable chief Drona were solicited to act as superintendent-generals, and to see that nothing went amiss. To Kripa, "another saintly personage," fell the duty of distributing presents of gold and jewels. Bahlika, Dhritarashtra, Somadatta, and Jayadratha, were requested to act as masters of the ceremony; Duryodhana was requested to see to the due receipt of the presents and tributes brought by the assembled guests; and Krishna undertook to wash the feet of the Brahmans. A similar programme was laid down at the modern Rajsuyau, but it was really not creditable to see the Government of Bengal housed in a tent and provided with furniture and carriages borrowed from Behar zemindars, who if we are informed aright went to the length of paying the Railway fare for the same. Surely theGovernment of India should have made due provision for the maintenance of the dignity of the provincial Governor at the expense of the State. The "benevolences" thus levied from the Behar zemindars are the subject of common talk in the country.

We now come to the Proclamation Day. Yudhishthira sat amidst the assembled guests in imperial magnificence ready to receive the homage of all as the sovereign lord of India. The enthusiasm all round was overflowing, and the praises of the great chief resounded on every side. The priests had offered their last oblations on the sacred fire, and all eyes were turned towards "the observed of all observers," "the cynosure of every eye," to behold the crowning act of this majestic ceremony, the acknowledgment of allegiance to the noble chieftain. Bhishma, at this moment, rose from his seat, and, advancing to the foot of the throne, addressed the chief, saying, "It is your duty, O chief, first to show your respect to the assembled guests. Six are the persons, who receive, on such occasions, that mark of respect, the *orghya* ; and these are the tutor, the chief priest, the brother-in-law, the sprinkler of the holy water, the king, and the dearest friend. They have all assembled here, and abided with us for a year ; let an *orghya* be prepared for each of them, and it is for you to select whom you would honour most." The offering proposed was not a part of the religious ceremony, but a mark of social distinction, and it consisted of flowers, sandal paste, a few grains of rice, and a few blades of Durva grass sprinkled with water. We have no space for the account of the dispute between Sisupal and Krishna as to their respective claims to regal honours. We now come to the religious ceremonies observed on the auspicious occasion :

The sacrifice opened with the cooking of eight pots of frumenty for a divinity named Anumiti, who, according to some, is the presiding spirit of the interval between the 14th and the 15th lunation, but, in the opinion of others, that of fertile land. The frumenty being duly consecrated and offered, a fee of one milch cow was to be given to the priest. The object of this offering was to pacify the earth and make her agreeable and favourably disposed to the sacrifice. Then followed an offering of one potful of frumenty to *Nirriti*, the personation of barren land, or the evil genius which causes mischief and interruptions to the progress of the rite. The fee (*Dakshina*) for this offering was a piece of black cloth with a black fringe ; and this offering had to be made while standing at the doorway, so as to protect the sacrificial hall from her encroachment. Offerings next followed to Aditya, Vishnu, Agni, Indra, Soma, and Sarasvati, to each a specific number of platters of the frumenty, and an appropriate fee for the priest who consecrated those offerings on the fire. The fee varied from a bit of gold to a calf, a bull, or one or two milch cows. The full-moon rite, Purnamasa, was then performed with offerings of *Soma* beer and animal sacrifice as ordained under that head in the Vedas.

After this preliminary homa, the rites proper of the first Chaturmasya, which bore the specific name of *Vaisvadeva Parva*, began. These included a daily round of offerings morning, noon, and evening, the articles offered being mostly clarified butter and frumenty cooked with grains of various kinds, not excepting several species of wild grass, the seeds of which, though now no longer thought of as edible, seem to have been prized not only as articles fit for presentation to the gods but as nutritious food. The mantras of course differed for every separate offering, and the ritual was very scrupulously fixed for the morning, noon, and evening observances ; but for the successive days there was little or no change, except on the successive new and full moons when the Darsa and the Purnamasa were celebrated with the usual offerings of *Soma* beer, and the priests and their congregations regaled themselves with the intoxicating beverage.

The ceremonies extended over a long period. We give below the concluding portion :

A few offerings to the fire followed, and the king was then made emblematically to conquer the four quarters of the earth and the sky. Making him advance successively towards the east, north, south, and west, the Adhvaryu said, "Yajamana, conquer the earth. May the metre Gayatri, the Rathantara Sama hymn, the Stoma named Trivit, the spring season and the Brahman caste protect you on this side." "Yajamana, conquer the south. May the metre Trishtup, the Brihat Sama hymn, the fifteen-fold Stoma, the summer season and the Kshatriya caste protect you there." "Yajamana, conquer the west. May the metre Jagati, the Vairupa Sama hymns, the seventeen-fold Stoma, the rainy season and the Vaisya caste protect you there." "Yajamana, conquer the north. May the metre Anustup, the Vairaja Sama hymns, the twenty one-fold Stoma, Autumn season, and the fruits of the earth protect you there." The king was then made to look upwards, and while he did so, the Adhvaryu recited a mantra saying, "Yajamana, conquer the upper regions. May the metre Pankit, the Sukvara and the Raivata Sama hymns, three-fold-nine, and the thirty-three-fold Stomas, the dewy and the cold seasons, Vigour and Dravaina wealth protect you there."

A stool, made of the wood of the *Mimosa catechu* (*Khadira*) or of the *Ficus glomerata*, having feet about seven inches high, had next to be provided, and thereon was spread a tiger skin with the hairy side upwards and the head looking to the south, the mantra for the purpose saying, that even as the skin was the glory of the moon so should it confer glory on the king. On the skin was placed a *Satamana*, a bit of gold of the weight of a hundred measures, or a coin of that name—probably the latter. Seated on this bathing stool facing the east, the king had a vessel of gold, weighing a *Satamana* and having nine or a hundred perforations in its bottom, placed on his head. A piece of copper was also placed under his left foot, and a piece of lead under his right foot. The vessel was intended to serve as a rosehead for the fluid for the bathing falling in a shower over the head of the king; the copper as the emblem of the head of Namuchi, the chief of the Asuras or Dunons, who were inimical to religious rites, and the lead that of tatlers and wicked people who had to be put down. The mantras intended to be recited when placing the three articles indicate their character. The king recited the mantras, and then kicked away the metals from under his feet. After this, he lifted his two hands upwards, repeating appropriate mantras, in one of which he promised to rise before the sun every day, and remained in that position. Thereupon, the Adhvaryu came forward and stood in front of him with the bucket made of Palasa wood in his hand. The High Priest or a relative of the king stood on the right side with the bucket of Udumara wood, and a Kshatriya on the left with the bucket made of Nyagrodha wood, while a Vaisya stood behind with the bucket made of Asvattha wood, and each on his turn, in the order named, poured the contents of his bucket on the king's head. The mantra to be recited when about to pour the water runs thus: "May king Soma and Varuna and the other gods who are the defenders of religion protect thy speech; may they protect thy vital airs; may they protect thy eyes; may they protect thy ears." The mantra for the Adhvaryu when pouring the water from his bucket, says, "O Yajamana, I bathe thee with the glory of the moon; may you be king of kings among kings; may you prosper in every way; may you overcome all your enemies. O ye well worshipped Devas may you free so and so (here the name of the king) the son of so and so (here the names of his father and mother) from all his enemies, and enable him to discharge the highest duties of the Kshatriya, of the eldest, of the owner of the best vehicles, and of his own greatness. Through your blessings he has become the king of such a nation (name). Know ye of that nation, that he has this day become your king. Of us, Brahmanas, Soma is the king." For the Brahma the mantra is similar to the last, substituting only "glory of Agni," for that of the moon, and omitting the names. The Vaisya appealed to the glory of God, and the Kshatriya the light of the sun.

The baptism over, the Emperor descended from his seat, cast off his wet clothes, put on his regal dress including hog-skin shoes, and then took three steps forward, symbolically to represent the subjugation of the three regions, repeating for each act a separate mantra. The three steps were the counterparts of those by which Vishnu spanned the earth, the upper regions and heaven, or those of the sun at sunrise, midday and sunset. The Adhvaryu in the meantime offered an oblation to the fire, and the Agnidhra, collecting a portion of the water that had run over the Emperor's person, poured a portion of it on the fire in the name of Rudra.

A chariot was next brought into the sacrificial hall, and to it three horses were yoked, and two charioteers were made to take their places on its two sides. The White Yajush recommends four horses. The Emperor, having taken his seat, ordered the charioteers to proceed, and they whipped the horses, and drove them on until the vehicle was brought in front of herd of cattle, when the Emperor touched the foremost cow with the top of his bow, the operation being emblematic of a successful cattle-lifting raid. The vehicle was then turned and brought back to its place near the altar, when the Adhvaryu offered four oblations to the fire, in the names of Agni Soma, Maruts and Indra, and the Emperor, while descending from his chariot, recited a mantra, saying, "Him who is the pure soul, (Hansa), Him, who is the pervader of the ether, Him, who presides as the Hota at the altar, Him, who is the long-travelled guest, Him, who, born of water, reigns in every human form, Him, who enlivens all animals, Him, who controls the seasons, Him, who sustains the mountains, Him, the all-pervading and the mighty one, I adore." Having descended from the car, he touched the two *Satamanas* which had been previously attached to the two wheels of the vehicle.

Such was the ceremony of coronation at the Ancient Rajsuya. At the Modern Rajsuya there was no Coronation. The Imperial Message was conveyed in an address by the Viceroy to the Assemblage.

THE CYCLONE-STRICKEN DISTRICTS.

In our first article on the recent Cyclone in the Eastern districts published in our issue of the 20th November last we wrote that according to our information the survivors for the most part did not need charitable relief. We remarked that "our greatest fear is about a pestilence, which usually follows a calamity like the present." We added: "The ryots will suffer much from loss of cattle, but fortunately this is the reaping and not the cultivating season. It will be necessary we fear for the zemindars and the Government to make advances to the ryots to purchase ploughing cattle." In the next issue in noticing the Lieutenant Governor's first minute on the cyclone-wave we said: "As for the relief measures taken by Government or by the district officers we wish that the details were fuller than the Lieutenant Governor has been pleased to vouchsafe." After giving the instructions issued by Government to local officers we remarked:

The above instructions, so far as they go, are good, but we wish to know more. Has any instruction been issued to help those, who are absolutely helpless, and who possess no funds, with means to rebuild their houses? What arrangements have been made to remove the corpses, and to supply good drinking water where it is bad? What are the places where medical depots have been opened? Has any arrangement been made for hospital relief where the survivors have none to take care of them? Where a whole family has been swept away, if any portion of their property or crops has been saved how is it protected? What is the amount of money sanctioned for relief, for if it had been mentioned, the public would have been in a position to judge whether it was substantial and would be sufficient?

The pestilence which we had apprehended, has broken out, and the Government ought to put forth all its energy to meet that scourge.

In our issue of the 4th December we deprecated the idea of remission of Government revenue, but recommended a suspension of it in exceptional cases. On the appearance of the second minute of Sir Richard Temple on the subject we expressed our opinion that it was a disappointing document. We wrote:

But we want facts and not general remarks. We wish to know how many doctors have been sent, who are they—whether Assistant Surgeons or Native doctors, how have they been posted, what is the area of the circles allotted to them each, on what system are they working, are they visiting house-to-house or attending to those only, who come for help, are they giving medicines only or providing nourishment, what is the rate of mortality in the afflicted villages, where is it the greatest, is there good drinking water in those villages, if not, what means have been taken to supply it, have the salt-water tanks been reclaimed, have the dead bodies, which gave rise to the pestilence, been removed, &c? The public would have been grateful to His Honor if he had favoured them with information on these vital points. According to newspaper reports about 5000 persons in Backergunge, 10,000 in Noakually, 15,000 in Chittagong, and 15,000 in the Sundeep group of islands, according to Mr. Pellew, have been carried away by cholera. This is frightful mortality—45,000 persons snatched away by one fell swoop! Could not this have been prevented to some extent? Of course the ravages of cholera, when it rages epidemically, cannot be easily arrested, but the question arises —has the Government done all that it could do and should have done? We said before with the information before us that the ryots in the suffering districts, particularly in Backergunge, had sufficient elasticity of resources to set themselves up without extraneous aid, but at the same time we were of opinion that unless the Government gave medical relief promptly and sufficiently, the sufferers would be quite helpless. We are told that the Government was busy in organizing medical aid, but we repeat we want facts. We observe that the Lieutenant Governor acknowledges in handsome terms the services rendered by Mr. Pellew. But His Honor has not condescended to publish Mr. Pellew's report. Seven weeks have passed away since the sad catastrophe occurred, and in the beginning the Government was energetic enough in supplying the press with the reports of the local officers about the devastations of the cyclone and the storm-wave and the early measures adopted by the local officers. But since then there has been a dead pause —we hope there has been no dead pause in action too. How is it that no reports have been given to the public as to the manner in which the Government is working to save the people from the ravages of cholera? The second minute of Sir Richard Temple affords no light whatever on this important point. . . . . .

We cannot rise from a perusal of the second minute of Sir Richard Temple without feeling that perhaps cholera has proved a greater calamity than the storm-wave, at least in many parts of the afflicted area, and that there is no evidence to shew whether the Government has done all that it could and should have done in this crisis.

In our issue of the 15th instant we again urged the necessity of granting suspension of revenue in certain cases:

We have heard of cases in which the zemindars are utterly helpless. The bulk of their tenantry have been either washed away by the wave or carried away by cholera. The crops are gone, and no rent can consequently be collected. They can hardly raise loans on the security of their land thus devastated. In such cases the payment of the revenue ought to be suspended. Some of them we hear did apply to the Collector, but he has not given any definite answer. Possibly he awaits the orders of Government. We hope a similar indulgence will be granted to the small proprietors in the district of Chittagong.

A correspondent of the *Englishman* now repeats what we wrote in our previous issues. He admits that the Government was right in not giving charitable relief. He says that Sir Richard Temple did well in "stopping Government aid, for the people there were not in absolute want of food and clothes." But we are surprised to learn that Sir Richard Temple instructed the local officers to reimburse the money spent on relief at the outset by raising subscriptions. The writer thus expresses himself on this point:

Money was more spent in well-paid remuneration and in other ways than in actual relief. It was a time to re-collect all hangers-on, and men whose ability could not fetch more than Rs. 30 a month were deputed on Rs. 100, and men who had no occupation were sent round on Rs. 150 and Rs. 100. We approved of these measures but we question the reason on which the inhabitants were called upon to make good the loss of public treasure. The leading persons of the town were not at all consulted when money was poured in freely. They had no voice one way or the other; they disapproved the way the money was spent. The requisition to levy subscriptions came most unexpectedly, and was characterized as most injudicious action on the part of the Government. The people attach no blame to the Magistrate, who had a heart really to act like a benevolent man. We are told that Sir Richard Temple left instructions to refund by subscriptions the amount disbursed from public treasury.

Cholera is committing sad havoc. The correspondent writes:

Our Magistrate, in accordance with the information received from his sub-divisional subordinates, is sending medical help to those places where the disease is most virulent; but the numbers of doctors is quite insufficient to cope with the rapid progress and the stubbornness of the malady. If the authorities really wish to benefit the poor mortals, let them ask for more doctors and more effective medicines. Every day lost means a heavy loss of human life. Two among six doctors deputed to Dakhin Shahabazpore fell victim to the disease.

He continues:

We pray the Government may not add more financial embarrassment upon the people of Backergunge in this year. They wanted a suspension of revenue for one or two instalments, and complete remission of road cess for one full year. It has come in full force since October last at the maximum rate, and unless the Government remits the new imposition for a full year, the poor ryots will suffer most. It is sure the landholders will realize it from the land, however the sufferings and the loss of the poor ryots may be. They have cited the example of the Government set to them, and the consequence will be the ryots will be reduced to more miseries, and agrarian disputes will inevitably follow.

The well-informed correspondent of the *Indian Daily News* says:

The cattle difficulty of which I wrote a fortnight ago seem likely to be solved very easily, for the mortality among the people in Dakhin Shabazpore and in the Bowfal Thannah is so great from the prevailing cholera, that if it goes on much longer, as it has done during the past month, the cattle, remaining after cyclone, will probably suffice for the people left alive to plough land enough for their own needs. The reports, official and non-official, are all of one character—the pestilence is raging in all directions, and carrying off hundreds every day. That is being done now which surely ought to have been done two months ago.

Dead bodies left by the storm-wave still lie about in different parts; in one spot I am told as many as twenty-six corpses were lying together polluting the air all around. The people everywhere seem panic-stricken: so much so, that they leave the dead unburied, rotting in the houses where they have died. Thus the seeds of the disease are being indefinitely multiplied and scattered.

The reports of the harvest became worse and worse. In many places the paddy is not worth cutting, and it is left on the fields. There is one estate from which the usual realization at this time amounts to Rs. 15,000, but the zemindar has only been able to get in Rs. 17. Other zemindars are in a similar state. The people everywhere, in the parts to which this letter refers, appear to have lost all heart and hope, and in dull despair await their coming doom.

Now that the Bengal Government is at last roused to a sense of its responsibility in this matter, it may be hoped that the plague will be stayed, and the hearts of the despairing survivors be somewhat cheered.

We are glad to learn that Mr. Eden is taking energetic steps in the matter. The dreadful mortality, which has followed the outbreak of cholera, could certainly have been prevented to a great extent. But—there was the Assemblage at Delhi, Sir Richard Temple was away, he had written two minutes, and sent a few doctors and some medicines; and—the people have been dying like rotten sheep! Such is Government in this country! We look forward with great hopefulness to the action of the present Lieutenant Governor. It may be too late, but better late than never.

THE WORKING OF THE ROAD CESS.

It will be in the recollection of many of our readers that the Road Cess Committee was introduced as an instrument of self-government, but as it has been worked it has proved a department of Government. Sir George Campbell, by education a liberal, by profession a radical, and by nature a despot, felicitated the country from his seat in the Bengal Council on the passing of the Road Cess Act as an auxiliary, coupled with other semi-representative institutions, towards enabling the people to enjoy the benefits of local self-government in an extensive degree. The provisions of the Act were so framed as to

further this expectation Many months, however, did not elapse since the formation of District Committees, when Sir George Campbell issued a Circular to the effect that in the estimate of income and expenditure to be prepared by the Committees, they should keep a reserve for famine works, and a stock of implements for the same purpose. There is no provision in the law for the issue of such an order on the part of Government. On the contrary, we think that the object, scope and intentions of the law are opposed to the creation of such a reserve fund or for the matter of that to the expenditure of the Road Cess Fund for purposes of famine relief. And there were not bold spirits wanting in some Committees who resolutely objected to the laying out of the reserve in the manner required. But Sir George with his characteristic imperiousness pointed out to the Commissioners that in extreme cases the Government had the power to remove refractory members of the Committees.

Sir George Campbell cried 'famine,' and the famine came. It was then that the Road Cess Committees were shelved for all practical purposes, even as regards district works contra-distinguished from new relief works. The Lieutenant-Governor passed a resolution published in the *Calcutta Gazette* directing that all district works were to be considered as relief works; and that all relief works were to be carried out by the Magistrate. Not a word was said about Road Cess Committees. This resolution was interpreted as virtually deposing the Committees; relief works were started in the distressed and partially distressed districts without consulting them, and in direct violation of the provision of the law the Road Cess money was expended on them. Some honest local officers, thinking that the Raod Cess was not levied for affording relief to the distressed on occasions of drought and famine, and believing that the value of a work opened for purposes of relief was very different from its actual value proposed to distinguish between the actual value of the work done and the excess cost debitable to relief. Sir George, however, held that this was unnecessary as district and relief works were identical, and concluded by saying that the value of the work done could be ascertained thereafter. Though the Lieutenant-Governor on this occasion explained that his former resolution did not mean the supercession of the Committees, we believe these had practically no voice in the administration of the Road Cess Fund during the months that the scarcity lasted and the relief works were prosecuted. The result was a diversion of the Cess money from its legitimate purpose, and the expenditure of the cess collected from one part of the district where there was little or no distress in another part where on account of the distress the collection of it was suspended, and on tanks and other objects of relief quite disconnected with and against the clear provisions of the law. The Government and its officers were too strong for the committees; the law was more honored in the breach than the observance thereof. So much for the Road Cess Committee as an engine of self-government. But more remains behind.

Some Committees anxious to see that justice was done to the cess-payers kept their accounts in a manner which enabled them to distinguish the relief expenditure from the purely district road expenditure with a view to future adjustment, and eventually asked the Government to settle the bill. Sir Richard Temple not only refused to pay the just claims of the Committees and the cess-payers, but charged the Road-Cess Fund with the payment of a very heavy demand made on himself by the Government of India on account of relief expenditure unaccounted-for. What this amount is has not been nor perhaps will ever be made public.

These facts, which have just been brought to our notice, shew how insincere is the Government in giving effect to professed measures of self-government. What is past cannot be recalled, but the cess-payers, and their trustees, the Committees, ought to keep their eyes open on the expenditure of cess money. If the accounts and reports be carefully scrutinized, much may be found illustrative of the diversion of the fund from its legitimate purposes. A vigilant press is the only means of checking this sort of misapplication of the fund, and we hope those interested will keep it duly informed on the subject. The accounts and reports annually published do not contain sufficient details. No honest Governor ought to allow a professed measure of self-government to be converted into a sham.

LATEST NEWS AND NOTES.

THE COMMITTEE of the British Indian Association will wait in deputation on the Viceroy to-morrow at 4 P. M. to present an Address to His Excellency and to submit for transmission to the Foot of the Throne an Address to Her Majesty the Empress of India in token of their loyalty on Her assumption of the Imperial Title.

RUMOUR is busy about certain official changes, which are to take effect in March next. Notwithstanding what we wrote last week we are told that Mr. S. C. Bayley's name is actually on the card as Secretary to the Government of Bengal in the room of Mr. R. L. Mangles. There seems to be only one hitch, which is that Mr. Mangles does not like to go to Patna. Probably Mr. Barlow will move to Patna, and Mr. Mangles will go to Bhaugulpore. Then Mr Crawford retires in March next, and Mr. Bruce Lane succeeds him in the Customs House; Mr. Geoghagan will be made pucca as Secretary to the Board of Revenue in the room of Mr. Bruce Lane, but as he is on leave and is not likely to return till next winter, Mr. A. Mackenzie, the Magistrate and Collector of Moorshedabad, will be brought down to Calcutta and appointed Secretary to the Board of Revenue.

THERE has been another degradation of the Clay kind. Mr. Badcock—there is something repugnant in the very name—who was officiating as Joint Magistrate at Chittagong has been we hear relegated to his substantive appointment of Assistant Magistrate as a mark of the displeasure of Sir Richard Temple for his share in the Chittagong scandals. This order is to have effect for six months only.

WE CONGRATULATE Mr. Courtney on his election to Parliament. He is the principal leader-writer of the *Times*. He paid a visit to India last year and took great trouble in obtaining information regarding the condition of the people. He did not confine his enquiries to officials only. He received information wherever he got it from. We venture to express a hope that India will find in him an earnest advocate of her interests in Parliament.

IT WOULD appear that Mr. Cartwright M. P., has not contented himself with the information he obtained from native gentlemen, who visited him at Belvedere. A correspondent informs us that he paid last week a visit to the Fawcett of Bengal, Babu Joykissen Mookerjee of Oolterpara. The writer says that "he not only visited the public institutions of that town but also a *patshala*, and a number of houses of the poor in an adjoining rural village. He collected all the information he could regarding different questions, particularly the nature of the tenures on which poor men held their homesteads and other lands and their mode of living. He was much pleased with what he saw and heard."

THE GENTLEMEN of the Deputation of the Poona Survajanic Sabha, who waited upon the Viceroy at Delhi for the submission of an Address to the Empress, paid a flying visit to Calcutta last week. They are very intelligent and possess enquiring minds. They are particularly anxious to have the aid of the Legislature in the establishment of arbitration courts, and waited upon Sir Arthur Hobhouse for a conference upon that subject. These gentlemen take advanced views of Indian politics, and the interchange of ideas between educated men of the country by means of visits of this kind cannot but lead to good.

JUST as we were going to press we recieved a copy of the papers relating to the Indian Association for the Cultivation of Science compiled by its founder and secretary, Dr. Mahendra Lala Sircar. The collection is preceded by a new preface, in which Dr. Sircar again discusses the necessity for such an Association. The reasons and authorities cited by him are certainly cogent and excellent, but we think further discussion of the subject is superfluous. The Association is now a *fait accompli*; the educated natives, who advocated it, should now band themselves together and assist Dr. Sircar in developing its objects. A foreigner, who nobly sympathizes with our educational desires and intellectual aspirations, has led the way; let them tread in his footsteps and give a substantial reality to Dr. Sircar's "dream."

THE FENWA CASES, or rather the appeal of the ryots, again came on last week before the High Court. The Hon'ble Mr. Bell appeared on behalf of the Crown, and Mr. Woodroffe, Mr. Ghose and Mr. Hill appeared for the petitioners. There was a passage at arms between Mr. Bell and Mr. Woodroffe, but the Court intervened and put an end to it. In course of the hearing it was discovered that a most important paper, a memo by Mr. Kirkwood, ordering the prosecution of the ryots for perjury, was missing. The reporter says:

Assistants from the office were then sent for, and enquiries made of them by Mr. Justice Markby. It appeared from the examination of despatch books by the learned Judge, that it was possible the record had not been forwarded from Chittagong, but of this there was no clear proof, owing to the careless and inefficient manner in which the books had been kept.

The Legal Remembrancer said that the memo. was in the record on the last occasion, but for his part he had no objection to let the case go on, and have the Court use the certified copies.

Mr. Woodroffe thought it was quite clear that there was such a paper—in fact, it had been admitted by the Legal Remembrancer on the last occasion. He had never seen it himself, and therefore could not say what would be the effect of the Court having the document before it.

Mr. Justice Markby did not see how they could avoid a postponement, as the most important paper was not before the Court.

Mr. Woodroffe was sorry to hear the Court say so, but he believed it could not be helped. He could not however refrain from remarking that the mode in which papers were received and despatched reflected the greatest discredit on the office.

Mr. Justice Markby entirely concurred in the remark, observing that there was no mode of knowing what papers left and what came into the office. However the matter could not be helped at present, and all they could do was to send for the record from the Judge of Chittagong.

The Legal Remembrancer suggested that all the papers connected with the Fenwa cases should be sent for, as it was quite possible that some papers had been taken out of the record of one case and used in another.

"After some further conversation, it was decided that a telegram should be sent to Chittagong directing the Judge to forward the whole of the papers with the least possible delay, and the case was postponed to Monday, the 12th February.

Who is to pay the Counsel's fee for the day thus lost? Are the poor ryots to suffer? Surely the establishment of the High Court ought to be made to pay the fee. It was a pity that this question was not raised by Mr. Woodroffe.

THE IMMEDIATE effect of the Instructions of the Government of India to Sir Richard Temple for the administration of relief in distressed districts is the issue of stringent orders by the Government reducing wages and exacting more work. It is directed as follows:

1st.—That relief shall be given to those only who absolutely need it.

2nd.—That when relief is given, it shall be to the extent only of a bare subsistence.

3rd.—That from relief labourers a full day's work according to their sex and age, shall be exacted in return for the wages paid to them.

The following explanation of the above orders is appended:

As regards the first point, Government direct that no person shall be received on any relief work, or shall be in any way, relieved, who is obviously well to do, who has property of any description, or who is known to the district officers as a holder or sub-holder of land, to an extent that would enable him to obtain credit, or indicate him to be the probable possessor of grain, or other agricultural produce; nor one whose appearance is such, when he present himself, as to indicate that he is not in present need of relief, but has been, or, is subsisting on means of his own. Such a person should be rejected at first, though he may be subsequently admitted, when there is reason to believe that his private means have become exhausted.

In 1873 the Government advanced money on the hypothecation of lands, which it afterwards recovered, but this year the sufferers are told to raise from private sources either by mortgaging their property or selling it off. In other words they must pauperize themselves to the last degree. But how are these people to support themselves in after years if they are so completely inpoverished? As for private capitalists lending them money, will they do so with the provisions in the new Civil Procedure Bill staring them in the face? Under that Bill a capitalist, if he chooses to advance money on loans, will be practically ruined, there being so many res-

trictions and drawbacks. How strangely inconsistent is the Government! It proposes that the large landed proprietors like the Talookdars of Oudh and Thakoors of Broach and others should be protected by law in the payment of their just debts, while these starving wretches must sell off every thing before they will be given a morsel of food by Government, though they may render labor. We live in strange times. Will the English nation take no notice of this heartlessness?

ACCORDING TO the Calcutta correspondent of the *Pioneer* there was lately a little war between the Judiciary and Magistracy in Bengal. A couple of District Magistrates, he says, refused to forward, on the requisition of the Judge, judicial orders made by them in the course of a case, which had ultimately gone up in appeal before the Sessions Court. We are told that the Magistrates alluded to also denied the right of the Judge to send those orders up to the High Court for revision. The matter was complicated by the part which Sir Richard Temple took in it. He threw in the weight of his authority on the side of the Magistrates, and the result was a reference to the Government of India. We are glad to see it stated that it has been solemnly ruled that the Government of India coeur with the High Court in the view that District Magistrates should be deemed subordinate to Sessions Judges in respect of their judicial functions, and it is accordingly directed that District Magistrates may be ordered to comply with all requisitions for records, returns and information made by Sessions Judges with regard to any case appealable to them, or referable by them to the High Court, whether decided by the District Magistrate or by the other magisterial officers of the district, or made by Sessions Judges under the order of the High Court in the exercise of their duty of superintendence over subordinate courts. It is further directed that District Magistrates should be ordered to render any explanation which Sessions Judges may require of them, and to obtain and submit any explanation which Sessions Judges may require from Subordinate Magistrates, in order to assist the Appellate Court in respect of the three classes of cases above referred to. Thus has the bitter controversy ended. The tendency of the Executive in the present day is to keep the Judiciary down, and the feeling is aggravated by the fact that some of the new District Judges are men of lower standing than the District Magistrates. This is one fruit of Sir George Campbell's scheme of parallel promotions.

THERE is hope for Bengal. Since the system of summary trial under the new Criminal Procedure was introduced the Bengal Government, whether presided over by Sir George Campbell or by Sir Richard Temple, entirely ignored native public opinion on the subject and took no steps to correct the abuses of the summary power, which were dragged into light. Year after year they published Resolutions in the *Calcutta Gazette* extolling the new system. We are glad to learn that the Hon'ble Ashley Eden is not disposed to shut his eyes to these abuses. In a recent issue we noticed the flagrant encroachment case of Maldah, in which the Magistrate made a summary case of the offence, which ought to have been taken cognizance of in the regular manner. Mr. Eden we hear has taken a prompt notice of this case, and directed the Divisional Commissioner to proceed at once to Maldah and to report after enquiry as to whether the Magistrate is fit to be kept at the head of a district. A few instances of such vigorous action, and we are sure that those Magistrates, who push their vigour beyond the law, will respect both law and the liberty of the subject. May we venture to express a hope in connection with this matter that the Lieutenant Governor will direct his attention to the doings of the Magistrate of Howrah? We have received a string of complaints against him. Last week we published Mr. Prinsep's judgment, in which that keen-eyed Judge has made a clear exhibition of the lawlessness and high-handedness of the Police. We are told that Mr. Grant, who is otherwise able and clever, is very indolent, and that the people are put to great inconvenience and hardship by his capricious way of doing business. Appeals to him are not disposed of for months together, and parties and pleaders are put off from day to day. Some cases have been brought to our notice, which seem to shew that the same law is sometimes administered in one way when a native is concerned, and in another way when a European is interested. The feeling among the people we are assured has been so much roused by the capricious and arbitrary proceedings of the Magistrate that they are ready to petition the Government —but as usual natives, however they may suffer, fear to speak out against the hakim, particularly when he happens to be the lord of the district. We are no less surprised than sorry to hear all this of one, who bears an intimate relation to the most sympathising, just, and revered Governor Bengal had ever had—we allude to Sir John Peter Grant.

FOR NEARLY four years the Economic Museum has been in existence, and the question is what have its Committee done. They have collected we believe about 8,000 specimens of products of the country, but they have not been able to produce even a decent catalogue. The number of specimens is large enough, but we have no report to shew how many specimens produced are of the same species, which have been named separately because they are grown in different districts. Then again what use do the public make of the Museum? How many visitors go to see the collection, and whether the mercantile community make any use of it? We fear the answer will be in the negative. Great fuss and noise were made when the institution was first established, but beyond making a collection, which could have been made by any other body, it has absolutely done no other work, nor have the public made any use of the Museum. For our part we think it would be a move in the right direction if the Economic Museum were amalgamated with the Imperial Museum and the collection removed to the great Museum building. Then the public would more frequently resort to it, and the knowledge which they would thus acquire might be turned to some account. The British Museum is the seat of collections of all kinds, which the student of science or the man of business may wish to study, and it would be well if the Imperial Museum of Calcutta were placed on that footing. We believe Mr. Eden's attention has been drawn to this subject, and that he contemplates the proposed amalgamation. In the first place there would be economy, inasmuch as the separate establishment of the Economic Museum might be greatly saved, and in the second place a centrical place where collections of all kinds may be seen at the same time would be a source of great convenience to the public.

WE ARE sorry we cannot congratulate the Government House staff upon the arrangements made for the *Levee*. We supported the introduction of tickets for admission, because we had hoped that it would lead to a revision of the Levee list, and to order and decency in the accommodation of the gentlemen to be presented. The list has been hardly revised, while the greatest disorder and confusion prevailed in the attempt for presentation. The tickets had not been issued in time; some gentlemen received tickets late at night when it was too late for them to go, and several on the day after the fair. Again yellow tickets had been issued to gentlemen entitled to the *private entre*, but these tickets had not been issued to all of them and several gentlemen were actually refused admission by the Aid-de-camp in attendance at the door for private *entre*, because they had not the yellow tickets. It was not their fault that these tickets were not supplied to them; surely it was somebody's duty to issue them, and is it too much to ask that he ought to be hauled over the coals for this remissness? Then the gentlemen for the public *entre* were left out in the cold on the steps. They were admitted into the room by small instalments, and how many we can not say caught cold, if not fever, by this exposure. The pushing and pulling in the crowd for presentation were the same as, if not greater than, before. One gentleman had his coat torn off from end to end, another his choga, another his hat, another his chain, and so on. A gentleman came to us the next morning with his hand bandaged as a trophy of the Levee fight. Surely all this could have been prevented by a little method and arrangement. As tickets had been issued, they could have been numbered in alphabetical order and groups could have been formed according to numbers by giving a timely notice. Thus the first hundred might have been moved first, the second the next, and so on. The Police arrangements were also not satisfactory. The servants were not allowed to stand on the steps as before, and gentlemen had to find out their carriages themselves. Some of them had to walk as far as the Hardinge statue to get their carriages. All this was very discreditable. Surely there were officers on the staff, who had experience of similar ceremonies before, and they ought to have been able to make better arrangements.

A CORRESPONDENT of the *Indian Mirror* notices the outbreak of an epidemic fever in Jodhpore. He writes:

"There were heavy down-pours at the latter end of August and throughout the greater part of September last. All the tanks, wells and reservoirs, which dried up, became filled to the brim, and, indeed, the city itself would have been flooded more than once, had not His Highness the Maharajah most opportunely ordered the aqueducts and feeders lying outside the city, to be broken down at different parts of their courses so as to cause the charge of water into the open fields and uninhabited jungles."

It is the old story over again. As Raja Degumber Mitter in his minute on the epidemic fever in Bengal wrote,

"The drainage of all the villages in the epidemic districts, as elsewhere in Lower Bengal, is effected by the water first running into the nearest paddy fields lying in the direction of their slope; thence it collects in the *beels*, from which it rushes through *khals* into larger streams; which again communicate with navigable rivers. An obstruction occurring in any one of these conduits must interfere with the drainage, and its effects are felt more or less according to the proximity or remoteness of the obstruction from the scene of its influence. Accordingly, it has been found as will be noticed more particularly hereafter, that the stoppage of the mouths of the different streams has not been productive of such serious consequences to the villages lying within their influence, as when the same occurred more in the vicinity of those villages."

The epidemic fever it will be seen everywhere obeys but one law—the law of efficient drainage. If proper drainage be not effected, it is sure to make its appearance. To quote Raja Degumber again, "strange as it may appear, it is none the less true, that the fact, that the natural drainage of a Bengal town cannot with impunity be interfered with, which of all others should have forced itself generally into notice, is yet just the one least generally known or recognized—and it is to this ignorance or indifference, that is to be attributed, the ruin of many flourishing cities and towns, both in earlier and later times." The same remarks apply to Jodhpore. If the Jodhpore authorities had had the faintest idea of the dire consequences, which would result from the obstructions offered to the drainage of the city, or had remembered that nature, which delighted in the law of compensation, had supplied a system of drainage, which except when interfered with by man offered every facility to the monsoon water in finding an outlet, they would not have we feel persuaded, permitted the obstacles, which have produced the fell disease. It is owing to this ignorance we must confess so many towns and villages in Lower Bengal, which were at one time noted for their salubrity, have become abodes of disease and death. We cannot conclude without repeating as recommended in the Preface to Raja Degumber Mitter's last edition of his fever pamphlet that there should be an organized agency for the preservation intact of the natural drainage channels of not only in the Bengal villages and towns but also in all Indian territories, where they are liable to such disturbance. We hope the present Lieutenant Governor will direct his attention to this vitally important question.

REVIEWS.

The Elements of Physical Geography for the use of candidates for the University Entrance Examination. Published by the Sanskrit Press Depository. 1877.

AS A note-book on Mr. Balanford's work, the "Elements of Physical Geography" will be of great use to our school-boys. The writer's treatment of his subject is easy, clear and concise. We have no doubt the work will suit the capacity of those for whom it is intended.

Kanana-Kusuma. A Novel. By Surya Kumar, Adhicari, B. A.

We have been very much delighted by the perusal of this book. It gives us a long story, well-constructed and well-told. Some of the characters are extremely interesting and have been developed with considerable power and skill. A healthy moral tone pervades the entire work, and some of the reflections of the author are really beautiful. We would especially direct the reader's attention to the remarks on Morning, Noon and Evening in the eighth chapter. The beauty and the suggestiveness of these remarks are eminently noteworthy. The style of the book is easy and clear, though somewhat diffuse. The author has fallen into certain mistakes, but they are such as are inseparable from first attempts. We have good reasons to hope great things from our young author.

The Calcutta Review No. CXXVII.

THE present number of the *Calcutta Review* contains much interesting matter and some very able articles. The paper on Bishop Milman, though not the best, is certainly the most interesting from the well known character of the subject. Regarding Bishop Milman's mission as the head of the Established Church in India, the *Reviewer* says:—"Bishop Milman succeeded to the Bishopric when the chief diocesan need was not so much organisation,—which had been admirably done by his predecessor after the disintegration and confusion caused by the mutiny, as consolidation and deepening of the spiritual life. What was needed, was by a conspicuous example, and by teaching to which, because of that example, men would listen, to make a spirit of reality and earnestness pervade the lives of Europeans and Native Christians alike, to raise the whole tone of society, to give a unity to the scattered Christian congregations, to draw men together in spite of the natural tendency to cliques and divisions, to enforce upon Europeans their responsibility with respect to their native fellow-subjects, to prosecute vigorously by every legitimate means the missionary work of the church, to represent Christianity worthily to the world without, and to draw together Christian, Muhammadan, and Hindu, by acts of thoughtful kindness and forbearance. We doubt if for this special work a fitter instrument could have been raised up."

If this was the work which Bishop Milman came here to accomplish, we must say that his career was not entirely successful. That the late lamented Bishop was himself an excellent man, an excellent member of society and an excellent Christian, we do not for one moment question. We knew him well personally, and with this knowledge we can honestly say that no tribute of reverence to the memory of the man whom death has so soon taken away from us can be too extravagant. Whether, however, he succeeded in infusing a "spirit of reality and earnestness into the lives of Europeans and Native Christians alike," in raising "the whole tone of society," and in drawing "men together in spite of the natural tendency to cliques and divisions"—is a question which we do not feel disposed to answer in the affirmative. For we are thoroughly sceptical about the elevation of "the whole tone of society" and the destruction of "cliques and divisions," and have not been fortunate enough to discover any additional infusion of "a spirit of reality and earnestness" in the lives of European and Native Christians. But that the lamented Bishop failed to "draw together Christian, Muhammadan, and Hindu;" and "to enforce upon Europeans their responsibility with respect to their native fellow-subjects," cannot be questioned by any one who sees and knows what is passing around us. And when we remember what Sir George Campbell did to regenerate Sontalisthan, no doubt with the consent and advice of the head of the Established Church, we feel obliged to question whether Bishop Milman always prosecuted "the missionary work of the church" by "*legitimate*" means. Bishop Milman, judged by his own standard, was an excellent man and devoted servant of his Master, he was earnest, self-sacrificing and sympathizing, but judged by the standard of his predecessor, he lacked that catholicity of feeling, that breadth of mind, that generous toleration, and that dispassionateness and all-pervading goodness, which distinguished Bishop Cotton.

The second article, "French Mariners on the Indian Seas," comes from the pen of the greatest living authority on the history of the French in India—Col. G. B. Malleson. It is the finest paper in the present number of the *Review*. It is written in a chaste, clear and beautifully graphic style. It is full of pen-strokes and pencil-touches in the happiest style of the gallant Colonel. And as a contribution to the history of India, its importance cannot be overrated. We are often asked by English writers of Indian history to believe that the conquest of India by England was due solely and exclusively to the bravery and heroism of the English Soldier. A perusal of Col. Malleson's paper we hope will satisfy them that this proposition demands considerable modification. Read for instance this extract:—

"The English had but one army in Southern India. That army consisted of about 12,000 men, of whom little more than 2,000 were Europeans. It was commanded by Sir Eyre Coote, a man who had been very good in his day, but who was then utterly broken down in health. That army defeated, Southern India would become Mysorean and French.

On the other side was the army of Haidar Ali 60,000 strong, flushed with victory over Braithwaite, and but just joined by about 2,000 Frenchmen under Duchemin. For this army a defeat was comparatively unimportant; for the English had not the men to follow up the victory, and Haidar had another army to fall back upon. It was just the occasion when it was the policy of the English to avoid a decisive action, of the allies to force one on.

* * * * * *

Look again at the position. Haidar Ali and Duchemin with an army of over 60,000 men were besieging Wandewash: Sir Eyre Coote thought that Wandewash must be saved at any price. He therefore advanced with his army, 12,000 strong, and offered battle to the allies. His position was of no great strength. He had no advantages. He was over-matched in cavalry, in infantry, and in artillery. Haidar, old as he was was eager to accept the challenge. Duchemin refused.

Why did he refuse? The fate of the French in India was in his hands. He had but to tell his countrymen to fight, as Frenchmen will fight, and, in all probability, Wandewash would have been the grave of the English. Why then did he refuse? It was an opportunity at which Suffren would have clutched, which the least of the generals of Napoleon would have made decisive. Unhappily for France, Duchemin was less than the least of her warrior children."

And unhappily for France, the weakness and stupidity of her generals and admirals in Asia enabled England to outlive three such crisis in Southern India in the three years 1781, 1782, and 1783! And as we have just read the name of Suffren—the French admiral in India at this time—let us hear what Col. Malleson has to tell us about him:—

"His five contests with an English fleet, of always nearly equal, sometimes of greater force, stamp him as being inferior to none of the great seamen whom France and England had till then produced. This has been virtually admitted by the writers on naval subjects of both nations. Mr. Clerk, whose work on naval tactics, originally published in 1778, is said to have inspired Rodney with the famous idea of breaking the line, republished, in 1790, an edition in which he cites the manœuvres of Suffren as constituting a lesson to all admirals to come, and indicates him, as having been the first commander to introduce the principle of fighting at close quarters, subsequently carried to so great a perfection by Nelson.

* * * *

Had he but lived, would he have been too old to command the fleet which fought Lord Howe on the 1st June 1794? Could he have occupied with advantage the place of Bruyes and Villeneuve? These are questions which the French at least, who owned him and who glory in him, do ask, and which they have a right to ask. Nor will we, we English, who honour genius, and recognise that genius in the man who, though a foreigner, was still the precursor of our own Nelson, grudge them the answer which their pride and their patriotism alike dictate."

And this is the man of whom Mr. Thornton* simply says that "he appears in a far more respectable light than most of his predecessors in India"—a poor compliment to pay to the precursor of the hero of Trafalgar, and that even marred by a ruthless cutting up of the man in the very next sentence! Here is the moral value of Col. Malleson's paper. It teaches us to be cautious in accepting the statements of old historians like Mill and Thornton. And the value of this lesson is all the greater because it comes from one who is himself an Englishman. We are however grieved to say that that Englishman will soon leave us. In him the press of India will lose one of its few princely writers.

We reserve comments on the third paper on Hurdwar, because it is not brought to a close in the present number of the *Review*. We will simply observe here that this paper is written in a heavy and hazy style.

The fourth paper entitled "Recollections of Servia" reads more like a piece of newspaper correspondence than a *Review* article. "Servia" is so interesting a topic at the present moment, and the account of it, lying before us, is so meagre! We think, moreover, that the paper has little scientific value, and has come from the pen of a man whose ethics seems to be the ethics of "enforced virtue." We will quote only one short passage from this paper—

"The choicest wine produced in Servia is called *Negotin*, and a remarkable custom exists with regard to it. When a bottle is opened, the question is asked, 'what is this?' The opener replies, 'Turk's blood' The answer comes, 'then let it flow.'"

This is news to us after the Bulgarian atrocities.

"The Psychology of the Aryas" has a touching interest, as coming from the pen of him who yet lives to remind us of the literary name of the 'Mitter brothers,'—Babu Peari Chand Mitter. The article is written in a clear and concise style and displays an extensive acquaintance with the metaphysical literature of Europe and Asia. It is very interesting reading, though devoid of anything new or original. We will make one passing remark. The *Reviewer* says:—"The Aryas were theists. The change in the name of the God signified nothing; 'that which is ever, the wise call many ways, they call it Indra, Mitra, Varuna, Agni, the winged heavenly Garamut." This is not strictly correct; the Aryans as a body were a polytheistic people, believing in a multiplicity of gods; that it was only a few foremost minds among them which effected a generalisation implying a Supreme Power; and that even in these foremost minds the conception of a Supreme Power was strangely mixed up with polytheistic notions. It is only the 'wise' who called God many ways; and that they called God '*many ways*' proves that even they had not completely shaken off the polytheistic cast of mind. There are among living Hindus men of great orthodox culture who are heard to say that "that which is ever is called many ways." And if we are right in calling these men, not theists, but polytheists, how can we be right in calling the old Aryans theists?

We shall notice the remaining articles in our next issue.

* *See.*—Thornton's History of British India, Vol. II. P. 268

THE VERNACULAR PRESS.

Referring to the success which has attended the exertions of Mr. H. L. Harrison, Magistrate of Midnapore, in the cause of primary education, the *Shikshachar* says that when the Government for the last few years placed the vernacular schools under the direct supervision and control of District Magistrates, they were not expected to content themselves with merely signing papers. By the result exhibited by Mr. Harrison it is only proved what can be effected if Magistrates be in earnest. The writer has not much confidence in the sort of education imparted in the primary schools, but on the principle that some learning is better than utter ignorance he would support the Patshallas and wish that all District Magistrates followed Mr. Harrison's laudable example.

The *Shomprokash* says that one goood effect which the creation of municipilities in the mofussil has produced is to rouse the dormant energies of the people and make the most phlegmatic take some interest in the affairs of his village. He illustrates this principle by mentioning the fact of an association having been formed at Rajpore in the southern suburbs of 24-Pergunnahs called the Rajpore Rate-payers' Association for the purpose of remedying the municipal grievances of the Rajpore union.

Referring to the profuse bestowal of titles and honors at the Delhi Assemblage, the *Vharat Meheer* says that Lord Beaconsfield has well mastered the foibles and weaknesses of the Indian population. He has, it would seem well understood what satisfies the people and what makes them discontented. But an indiscriminate bestowal of honors has a demoralizing effect.

The *Samacher Chandrika* regrets to notice that there is some want of attention on the part of the authorities of the District Charitable Society to the necessities and convenience of the pensioners of the Society, the blind and infirm. They do not receive their allowances on some appointed day. So the poor people who come from a distance absorb the money which they receive from the Society in meeting their lodging expences during their stay in Calcutta.

ACKNOWLEDGMENTS.

MOFUSSIL SUBSCRIPTIONS.

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„ Raj Chunder Roy, Mymensingh	13	4	0

Government Notifications,

Calcutta Gazette.—*January* 24, 1877.

GENERAL.—*The 18th January* 1877.—Mr. A C. Brett, C.S., is allowed furlough for a period of one year, under Section 12 of the Civil Leave Code, with effect from the 1st May 1877, and is also allowed the usual subsidiary leave.

The 22nd January 1877.—Baboo Tarini Lal Chowdry, Sub-Deputy Collector, Chittagong, is appointed temporarily to act as a Deputy Magistrate and Deputy Collector in that district from the date on which he took charge of his office to the date on which he may be relieved by Moulvi Zaker Hossein.

The Right Hon'ble the Secretary of State for India is pleased to grant an extension of leave for five months to Mr. J. Scobel Armstrong, C.S.

The following officers are vested with special appellate powers under Section 87 of the Land Registration Act [Act VII (B.C) of 1876] in the districts mentioned against their names :—

Mr. E. S Moseley, Joint-Magistrate and Deputy Collector Backergunge.

" F. H. McLaughlin, Officiating Joint-Magistrate and Deputy Collector, Tapperah.

The Right Hon'ble the Secretary of State for India is pleased to grant to Mr. W. K. Clementson, Deputy Magistrate and Deputy Collector, an extension of leave for a period of three months on medical certificate.

The 23rd January 1877.—Baboo Anunda Pershad Ghose, Deputy Magistrate and Deputy Collector, Cuttack, is transferred temporarily to Pooree.

The services of Lieutenant P. A. Buckland, Extra Aide-de-Camp to the Hon'ble Sir Richard Temple, BART., K.C.S.I., are replaced at the disposal of the Government of India in the Military Department, with effect from this date.

Mr. G. L. T. Harris, Officiating Additional and Joint-Sessions Judge of all the districts in the Dacca Division, is allowed leave for five days, under the rules in Chapter VII of Civil Leave Code, in extension of the leave granted in orders dated the 29th ultimo.

The following Deputy Magistrates and Deputy Collectors are promoted to the Fifth Grade of the Subordinate Executive Service, viz—

Baboo Grish Chunder Mitter, *vice* Mr. J. F. Blumhardt, resigned,

" Kedarnath Dutt, *vice* Moulvi Mahomed Ishaq, deceased.

The following Deputy Magistrates and Deput Collectors are promoted to the Sixth Grade of the Subordinate Executive Service, viz.—

Baboo Juggobundhoo Sen *vice* Baboo Grish Chunder Mitter, promoted.

" Nund Kishore Das, *vice* Baboo Kedarnath Dutt promoted.

" Amarnath Bhuttacharjee, *vice* Baboo Anund Mohun Mozoomdar, retired.

" Dwarkanath Roy, *vice* Moulvi Mahomed Kamil, deceased.

" Mohini Mohun Chuckerbutty, *vice* Moulvi Walliat Hossein, deceased.

The following Acting Deputy Magistrates and Deputy Collectors are confirmed in the Seventh Grade of the Subordinate Executive Service, viz.—

Moulvi Motiullah, *vice* Moulvi Ikram Russol, promoted.

Mr. T. J. Mendes, *vice* Baboo Uma Churn Gangooly promoted.

Baboo Janokynath Mozoomdar, *vice* Baboo Juggobundhoo Sen, promoted.

" Mednipershad Singh, *vice* Baboo Nundokishore Das, promoted.

" Probathnath Roy, *vice* Baboo Amarnath Bhuttacharjee, promoted.

" Shoshee Sikar Dutt, *vice* Baboo Dwarkanath Roy, promoted.

" Govendro Krishna, M.A. and B.L., *vice* Baboo Mohini Mohun Chuckerbutty. promoted.

Baboo Deno Nath Ghose, Sub-Deputy Collector Second Grade, Bankoora, is appointed to be temporarily a Sub-Deputy Collector of the First Grade *vice* Baboo Kedar Nath Ghose.

Baboo Lal Mohun Shome, First Grade Canoongo, Midnapore, is appointed to be temporarily a Sub-Deputy Collector of the Second Grade in Hooghly, *vice* Baboo Deno Nath Ghose promoted.

POLICE.—*The 22nd January* 1877.—Mr. C. A. Soppitt, who was appointed under the orders of the 10th instant, to act as an Assistant Superintendent of Police, is posted to Burdwan.

The Right Hon'ble the Secretary of State for India is pleased to grant to Mr. J. Masters, District Superintendent of Police, an extension of leave for a period of six months on medical certificate.

Mr. Hugh Lloyd Jones, District Superintendent of Police, Pubna, reported his departure from India on the 29th December 1876.

The 23rd January.—1877.—Mr. F. A. Dawson, Assistant Superintendent of Police, Cuttack, transferred temporarily to Poorce.

EDUCATION.—*The 12th January* 1877.—Babu Sarat Chundra Dass, Second Grade Deputy Inspector of Schools, Dinagepore is appointed to the Deputy Inspector of Schools in the First Grade, in the vacancy caused in the grade by the death of Baboo Baikuntnath Sen.

Baboo Bireswar Chakravarti, Second Grade Deputy Inspector of Schools, Hazareebagh, is appointed to be a Deputy Inspector of Schools in the First Grade, in the vacancy caused in that grade by the transfer of Baboo Chundi Churn Banerji to the Hindu School.

Baboo Umakissore Roy, Officiating Second Grade Deputy Inspector of Schools, Julpigoree, is appointed to be a Deputy Inspector of Schools in the Second Grade, and is transferred to Chittagong.

Baboo Nundolal Sen, Third Grade Deputy Inspector of Schools, Noakholly, is appointed to be a Deputy Inspector in the Second Grade.

Baboo Mohesh Chunder Chatterjee, First Grade Sub-Inspector of Schools, Burdwan, is appointed to be a Additional Deputy Inspector of Schools in that district in the Third Grade.

Baboo Susil Bhusan Mookerji, First Grade Sub-Inspector of Schools, Dinajpore, is appointed to be a Deput Inspector of Schools in the Third Grade, and transferred to Julpigoree.

Baboo Rajkrishna Roy Chowdry, Second Grade Deputy Inspector of Schools, Nuddea, and late Officiating Deputy Inspector of Calcutta, on leave, is permanently transferred to Calcutta.

Baboo Pyari Mohun Mookerji, First Grade Deputy Inspector of Schools, Pubna, and now officiating as Deputy Inspector of Nuddea, is permanently transferred to Nuddea.

Baboo Kailas Chunder Sen, Second Grade Deputy Inspector of Schools, Burrisal, is transferred to Dacca

Baboo Brojendra Kumar Guho, Second Grade Deputy Inspector of Schools, Chittagong, is transferred to Burisal.

Baboo Sripaty Banerjee, Third Grade, Additional Deputy Inspector of Burdwan, and now officiating as Deputy Inspector of Schools Pubna, is permanently transferred to Pubna.

The 18th January 1877.—Baboo Chundi Churn Banerjee, Deputy Inspector of Schools, Calcutta, is appointed to be Second Master of the Hindoo School *vice* Baboo Nobin Chunder Das, retired.

The 22nd January 1877.—Baboo Chunder Mohun Mozoomder, M. A., is appointed to be Head-Master of the Chittagong High School.

Baboo Balaq Chand, Sub-Judge of Gya, is appointed a members of the District School Committee Gya.

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Issur Chunder Roy Chowdhry,
Bahalgram, Raigunge.

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Shusi Bhusun Haldar,
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Chowdhry Protap Narain Roy,
Zemindar of Bansiliha.

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Chowdhry Narain Chunder Roy Bahadoor,
Chooramun in Malda.

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Zemindar of Gouripoor, Dhubri.

I once tried your excellent medicine (Amritarasa) in chronic Headache, and the infallible result duly communicated to you. Now I have much pleasure to inform you again that I have tested its efficacy in some cases of Chronic Fever and Spleen with wonderful effect.

I have also cured 8 Cholera cases by your valuable pills—it is the only best reliable remedy yet found.

Rajendra Nath Datta,
Secy. of Rajna N. P. Club.

I have much pleasure to inform you that I have been able to cure 50 cases out of 51, who were suffering under complicated diseases. In conclusion I assure you that your Amritarasa is a very efficacious medicine, and the further circulation of it is indispensibly requisite.

Purno Chunder Banerjea,
Member of Chinsurah Club.

One phial of your Amritarasa has done a good deal of good to my younger brother, who was suffering from a long time under Dysentery, Chronic Fever and Spleen. The 1st and 2nd diseases have altogether disappeared, and the Spleen is much better, and hope, will be cured in another battle.

Dukhina Perda Roy Chowdhry.
Mohesrakha.

A phial of your Amritarasa was bought by me, and given to a woman who was suffering too much from Chronic Fever and other complicated diseases; and I am very glad to inform you that she is wonderfully cured by the use of the same.

Bonomally Paul.
Goonotea *via* Sainthia.

Last year by using your valuable Amritarasa. I am perfectly cured of Chronic Colic pain (sool), from which I suffered.

Joygobind Dutt,
Jatanpookhu *via* Jalpaiguri.

Your Amritarasa is very efficacious. My friend was suffering from fever for 7 years, from Spleen for 5 years and from Dysentery for 1 year, and was exceedingly weak. He used one phial of your Amritarasa, and is much better now The fever is cured, ¼th of the Spleen is reduced, and in place of about 12 bloody stools daily he has 2 or 3 motions now without blood.

Jogendra Chunder Bosu,
Ghutiabazar, Hugli.

Since a year I had been suffering from fever and cough. Having tried in vain various native and European medicines, I was at last completely cured by using your widely known Amritarasa.

Romanath Banerjea,
Huripur, Zillah Dinagepoor.

My poor letter can describe very little the virtue of your valuable medicine known throughout this part of the world. Often do I hear that many persons in these localities are saved from the attack of many dreadful and fatal diseases by means of your kindness. We have seen that Babu Radha Mohun Mookerjea is cured of a long standing Dyspepsia of an aggravated form, and his wife of a chronic asthma in a short time. Amritarasa (*i. e.* a drink which prevents death) is really achieving what its name imports.

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My brother has derived great benefit by using your Amritarasa. His colic (sool) pain and rumbling of the stomach are cured.

Prosunno Coomar Dass,
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Your Amritarasa was use in a case of Fistula, the sore is cured, there being now only a spot in the place.

Gobind Chunder Sett,
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My venerable father was suffering under fever, cough, and * * * from a long time. He used 3 bottles of your valuable Amritarasa, (though he was unable to use it regularly), and his fever and cough are perfectly cured, * * * * *

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Chooramun, Zilla Malda.

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Missirpokhar, Benares.

I have the honor to inform you that your medicine for cholera was received here when the disease had nearly disappeared from the town. It was however administered in 2 cases with successful result.

Sd. W. R. LARMINE.
Magistrate of Bankura.

I am very glad to say that your Cholera pills have cured all the 10 cases in which they were administered.

(Sd.) D. V. SAPRAY,
Bankipur.

I am requested by the Maharaja of Burdwan to inform you that during the recent outbreak of Cholera in this place, your pills were tried in several cases which occurred among the servants of His Highness and were found to be efficacious. In all these cases the medicine was administered in the early stage of the disease but in one case in which it was administered to a patient who was in an advanced stage it was powerless and the man died.

(Sd.) T. B. MILLER,
Private Secretary.

Your Cholera pills are really infallible. Not being a professional man I was afraid to try your medicine at first, but I administered it in 3 cases given up by the Doctors as hopeless. Two of the patients recovered quickly within 6 hours by using only two pills each. The other a child took one pill which stopped his purging, vomitting, perspiration and spasm and caused a discharge of urine, but unfortunately at this stage his parents gave him some other medicine. The result was the disease relapsed and the child died.

(Sd.) BIPIN BEHARI DUTT,
Station Master Doomraw.

The few Cholera pills that you kindly gave me when I went to Gya in the Cholera season, have wonderfully saved the lives of 13 persons from that fatal disease.

(Sd.) RAMCHUNDER PUNDIT,
Sanscrit College, Benares.

I have to inform you that I could not give a fair trial to your medicine during the late outbreak of cholera here. Strictly speaking I treated 2 cases exclusively with your pills and found them efficacious.

I tried the pills in 10 more cases when they had already had other medicines and their disease had sufficiently advanced. However I am glad to say that those that had the fortune to live for some hours after the administration of your medicine, had the action of their kidny established, though mostly died subsequently. Of these ten cases only 2 actually recovered.

From this short trial I cannot arrive at any conclusion though I do not feel myself disappointed.

(Sd.) KHURGESHUR BOSE,
Asst. Surgeon Akyab.

I have much pleasure to say that I have been able to cure 80 cholera cases out of 86 by the use of Babu Hem Chunder Banerjea's Cholera pills in 1875. All these cases were personally treated by me gratis among the Pilgrims. On the subject I have been examined by the Civil Surgeon of Benares who has retained the papers in which the result of my treatment is recorded.

(Sd.) GOPINATH SOOKUL,
Benares.

Last month the Cholera Pills brought from you, were administered to 6 patients, and am very glad to say that all of them were perfectly cured. Cholera medicine, like this, has not yet been discovered All the patients were cured within six hours.

Gopal Chunder Banerjea,
Native Doctor, Chupra.

Your Cholera medicine is the best one yet discovered. Many persons were cured by its use.

Parmeshwar Bedratna,
Umbica Rajbatty, Kulna.

The good effect of your Cholera Pills cannot be expressed in writing. It was tried in 18 cases among the coolies here. I am very glad to say that all of them have recovered without a single failure.

Moheeooddeen,
In charge, Tea Garden, Koorkurea.

The Cholera Pills sent by you were administered to 5 patients, and the result is that all of them have been cured.

Radha Bulove Sing Deb,
Zemindar, Bankura.

Many thanks for the Cholera Pills you kindly set me I have tried it in several cases with successful result.

Zahurul Hossain,
Dewan of Talibpur Estate.

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